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G. J. Blackmore.

THE MASTERY SERIES.

HEBREW.

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Gutta cavat lapidem NON VI SED SÆPE *cadendo.*

B. J. Blackmore.

THE MASTERY SERIES

HEBREW.

BY

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'THE MASTERY OF LANGUAGES;' OR, THE ART OF SPEAKING FOREIGN TONGUES IDIOMATICALLY: 'MASTERY SERIES'—LATIN, GERMAN, FRENCH, AND SPANISH MANUALS: AND ALSO 'HANDBOOK TO THE MASTERY SERIES.'

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PREFACE.

THIS Manual is designed to enable beginners to learn to read Hebrew intelligently without the aid of a teacher. For that purpose, the words in the leading texts are transposed so as to make analytical Variations, each forming a complete sentence accompanied by its English translation. The new combinations obtained by rearranging the words, and by transferring each of the inflections to every word capable of receiving it, exhibit the latent constructions in each text successively, while the English versions make known the various meanings of each word and the different powers of each inflection and of each idiom. With certain reservations, the component parts of every word in each new text are brought to light, and every separable significant element is illustrated by reappearing in other combinations, which are explained by the English versions.

For the interests of education it is unfortunate that no exact method has been put forth whereby beginners may obtain good success and facility in composing idiomatically, and may make definite daily progress, while still retaining in the memory all that they have received,—and receiving nothing but what is essential to the development of the plan for the special treatment of each language in the mode required for English students. To fulfil these conditions it is advisable that there should be no learning of unconnected words, no reading, no grammar, no attempts either to compose or to converse.

Technical grammar is not essential for beginners. On the contrary, that study is most bewildering and obstructive, partly by reason of the numerous incongruities and ambiguities dis-

cernible in the most regular of highly inflected languages, and partly by reason of the metaphysical character of the technicalities and of the laws relating to their structure. But the possibility of setting aside all rules and technicalities, and of learning grammar pure and simple by acquiring a real, practical, and applied knowledge of the principles of all the constructions and inflections, has not hitherto been recognised. Such is the result obtainable by the Mastery of Typical Sentences as a preparation for the study of technical grammar, which will thus be simplified, expedited, and rationalised.

The method here expounded shows on the one hand how languages ought to be treated, and on the other how the action of the memory ought to be regulated, for this is even more important still. It manipulates a language so as to enable beginners to master the principles of the various constructions in the concrete much more intelligently and practically than they can be learned in the abstract through the medium of technical grammar. It also shows how to exercise the memory so that it shall never be exhausted nor even be fatigued, that not a word shall be forgotten, and that perfect accuracy shall be combined with the utmost fluency and readiness, not merely in reproducing every one of the sentences at sight of their English versions, but also in diversifying them as the first step in oral composition.

This exercise, which bears some analogy to mental arithmetic, is almost elementary, but when fully developed it consists of facility in rendering English sentences into a foreign language at first sight, omitting unknown words and putting familiar ones into their places. The thoroughness required for the attainment of this humble achievement, within the limited range of about 300 words, is equally essential at the outset for sound progress even in those whose chief object is to read foreign books and to study languages in a critical manner. If they object that they do not want to converse in ancient languages, let them observe that talking is expressly forbidden in the first stage, even in the learning of modern languages, and

therefore let them not reject the most direct and effectual means of gaining that genuine solid thoroughness, the want of which is the chief cause of the many failures that occur amongst those who have been trained in the best schools.

Fluency in reciting all the back lessons at sight of their English versions is absolutely essential for the practice of oral composition: because without such facility the process will be tedious in the extreme, and the mastery of every word will be unattainable.

No one ever gained a fluent command over many words without first *mastering* a few at a time, and this ought to be done by some clearly defined method wherein those words shall frequently recur in a variety of combinations. It is by such frequent recurrence of the same words and phrases that languages reveal themselves, and sentences interpret one another, so that the mind becomes familiarised with foreign languages in early life when we live abroad, and it is only by frequent reiterations that adults can secure the words in the memory welded together in their idiomatic combinations.

One specialty of this method is that it prescribes frequent, short, concentrated efforts of the memory in the learning of new lessons, while it leaves the learner at liberty to carry on the study and repetitions of the back lessons without restriction as to time. Nevertheless, it requires that a new lesson shall not be touched unless the others have been so fully mastered that the learner shall be able to read each one of the back lessons as rapidly as he can read their English versions aloud. Whatever may be the strength or the weakness of the memory, it ought not to be exercised for more than ten minutes at a time in learning new lessons, because three such efforts every day will produce greater results than a whole hour's continuous work carried on from day to day.

One novelty of this method consists in the persistent daily use of the English Variations as the weapons wherewith the beginner is to obtain the mastery in the arduous conflict with a new language. They are the 'arms of precision' with which

it becomes possible to break the ranks drawn up in hostile array by the grammarian, and to take prisoners from among them.

Every one of the Variations reflects light upon the others which contain the same words, and therefore it is not allowable to pause and ponder over difficulties most of which will be solved by the actual mastery of the sentences in which they stand.

The diversifying process forms the soundest basis for the practice of oral composition, because it alters only one word at a time in the English version of a mastered sentence, while the reiterations of the original sentence habituate beginners to the special constructions and idioms thereof. It thus trains them to employ the foreign idioms with as much facility as when they express the same ideas in their own language.

The linguistic faculty, so active in early life, but afterwards left lying dormant and nearly crushed to death by the prevailing mode of studying languages, must be quickened, trained, and developed by strenuous efforts, so that every sentence shall be completely naturalised; and this can only be effected by 'Mastery.'

Scholars may soon gain fluency in reading English into Hebrew, if without looking at the Hebrew pages they will give half-an-hour at a time to translating the English Variations on each page six times as rapidly as they can,—not resuming the exercise until after an interval of one hour, and then recommencing it by rehearsing once all the pages previously translated.

This method is scientific, because it rectifies the crude process of Nature, and simplifies it by the avoidance and exclusion of everything non-essential. It is also a complete method, because sentences may be selected and their Variations may be arranged so as to comprise seriatim the whole of the constructions and inflections of any language.

The Variations in this Manual contain from fifteen to twenty English words each. This length has been fixed upon as affording the advantage of exhibiting to beginners complete sentences of a composite character as models for framing similar combinations for themselves in Hebrew at the proper stage of

progress. It is a grievous mistake to commence with very short sentences, because they do not qualify beginners to make longer ones, and thus they form a barrier to progress in composition.

The enviable facility and profusion of speech observable in children living amongst foreigners and wholly unaided and untaught are traceable to the fact that they master and diversify complete sentences. The process of Nature is all action, and Mastery cannot be attained except by vigorous efforts carried on at intervals every day.

Besides the power of yielding Variations in the mode exhibited in the Manual, there is in sentences a property of expansion according to the laws of involution and permutation. A vast number of changes may be made out of two sentences in any language by transferring the words from one to the other, without omission and without deviation from the order in which they stand. For this purpose it is necessary that the words and phrases of the sentences should be capable of being interchanged, with strict regard to the sense, to the grammar, and to the idiom. Two sentences containing ten words each, when arranged as shown in the following specimen, will yield more than *a thousand* Variations by involution, and every two words added to them will double the number of such changes, and each of these will form a complete sentence. Hence it is obvious that this Manual contains an inexhaustible supply of Exercises. (See Mastery of Languages, Chap. IV.)

Thy | son | and his | servant | found | my | friend | and our | guest | with their | prince.
His | uncle | and thy | cousin | saw | our | nephew | and their | guide | with my | brother.

With a very few exceptions, every sentence in every language is susceptible of being multiplied according to the same principles, and thus the symmetry, the power, and the universality of the Mastery System are conspicuously displayed. But when sentences have not been fully mastered, so as to cause the words to cohere in the memory in their idiomatic order, the learner's efforts to diversify them will be fruitless. When not fully mastered they relapse into the condition of unconnected words, which defy the ingenuity of the learner when he attempts

oral composition, even although he may have studied grammar on the most approved fashion for several years.

After mastering 100 Variations, learners may begin the study of grammar, if they are very anxious for it, but the longer it is postponed the more easily will they grapple with its puzzling technicalities and complications.

Whilst developing the linguistic faculty to such a degree as to convince and satisfy every person who gives it a fair trial, this System forms an admirable instrument for self-discipline, and for acquiring and fostering habits of industry, of observation, of accuracy, and of method, in the application of its principles to other studies and pursuits.

The Plan of this Work.—This Manual consists of 34 Texts, and 485 Variations evolved from them (each of which is capable of being largely diversified), together with 4 pages containing Exercises on the Pronouns arranged on a novel plan.

Mode of presenting Hebrew Words in Roman Letters.—The perplexity which attends our efforts to acquire the pronunciation of a foreign language represented in Roman letters, arises principally from the strangely irregular and inconsistent rules by which we are guided in the pronunciation of English words. It is therefore impossible for beginners not to be puzzled at first by the phonographic system employed as far as Variation 97 to represent the Hebrew sounds. This difficulty may be partially overcome by separating the Hebrew syllables of the words of the first text, and printing them so that they cannot be mispronounced. See the Zephaniah Text, page 104.

Pronunciation.—In this Manual the vowels bear distinctive marks, and the sounds severally represented by these qualifying marks will be found illustrated in the Alphabet, page 103. Beginners must therefore be on their guard against uttering any syllable without referring it to the standard table given for their guidance. Every phonographic system is open to objections, but if beginners undertake to learn a language without a teacher, there is no other resource. As there is a great

diversity of practice in pronouncing Hebrew, and as the true original pronunciation is undetermined, if the beginner intends to go to any of the Universities with a view to passing an examination, he ought to learn from some competent person the pronunciation used in that seat of learning.

The most rational way of learning to read foreign characters is either to master the sounds of a sentence beforehand, or else to employ some one to read them aloud as slowly and as frequently as may be required for five minutes at a time.

* * * * * * * * * *

Peculiar Sounds.—There are several sounds in Hebrew which cannot be imparted to the learner through the medium of the English alphabet; but this is unimportant, because in England, as in all other parts of Europe, the knot is cut by the practice of casting out those sounds which are not representable by their own alphabets, or else by perverting the pronunciation of the Hebrew, Greek, etc. so that the sounds may harmonise with those of the vernacular tongue. Thus in Hebrew there are two consonants which are not sounded at all, because their true sounds are not found in any European language. א is not a vowel, but it is a sound produced by holding the breath for two or three seconds before uttering the vowel that stands under it. ע is a stronger utterance produced in the same manner, and nearly resembling a hiccup. Every Hebrew word begins with a consonant, and therefore all Scriptural names commencing with a vowel will be found on examination to have either א or ע as the initial consonant. These two non-sonants are of course omitted in the phonographic system used in this Manual. There are three letters, represented by K, Ḳ, and Q, which are pronounced alike. There are two forms of the letter S, and two of the letter T, in the utterance of which no difference is made, although the distinctive sounds of all these may be heard uttered in Arabic and other living cognate tongues. The letter ת is sounded like S by those nations who have not the lisping sound of TH in their language, and cannot pronounce it at first, not knowing

that it may be produced by keeping the tongue in contact with the upper front teeth during the utterance of the letter S.

In the 16th Text an * will be observed over a word which is misspelt in accordance with the original MS. whereof the received Hebrew Text is an exact copy. The letter marked * ought to have been dotted.

Instances of words similarly marked will be found throughout the whole Hebrew Bible.

The term 'Adonāi,' lord, master, has been inserted instead of 'Jehovah,' in accordance with the practice of the Jews, who from reverential motives print the same word in Hebrew thus ", regarding the Name as too sacred either to be written or uttered. On this account, also, the Hebrew numerals J and H representing 15, are habitually replaced by two other consonants indicating 9 and 6.

The Hebrew Exercises in this Manual have been revised by an Oriental Scholar of the highest attainments and of the most distinguished reputation.

CHELTENHAM,
June, 1874.

DIRECTIONS.

MASTERY consists in the learning of Hebrew sentences by heart so thoroughly that the beginner shall gradually be able to reproduce them all at sight of their English versions with extreme fluency, perfect accuracy, and the utmost readiness. This is to be effected by reading each lesson aloud, over and over again, with great rapidity: for it is only by very frequent repetitions that the memory can secure and naturalise any phrase of a foreign language so as to reproduce it with the words cohering in their proper order and their proper forms.

All the mastered lessons are to be recited every day, and the learner must always read them over *aloud* before he begins to rehearse them at sight of their English versions.

STUDY is the comparison of each Hebrew variation with its English version, in order to discover the meaning of every word which may have been altered from the form in which it stands in the text. The study must be carried on so thoroughly that the learner shall be able to translate the Hebrew lessons quite readily when the English page is covered, and to point out the Hebrew equivalent for each of the English words from last to first.

When working for one hour a day, give five measured minutes at the beginning of each quarter to *mastery*, and the rest of the time to *study*.

The Biblical English version of each leading Text should be committed to memory and repeated in every rehearsal with it during the daily recital of all the mastered lessons. Five syllables of page 104 should be studied daily, the characters being traced with a finger on a very large scale.

When the beginner reaches Variation 98, he ought to write each Hebrew Variation in English letters very accurately in a pocket manual, with the English translation facing it, and the vowels marked, as shown in page 103.

Those who object to timing their operations methodically must inevitably fall into arrears, and expose themselves to a drudgery which is quite repugnant to the principles of the Mastery system. On the other hand, ambitious learners are warned not to give more than ten minutes at a time to the mastery of an additional phrase, because the memory will do extra work more effectually when re-

stricted to short efforts at intervals than when it is continuously employed.

The writing of exercises in Hebrew composition is strictly prohibited.

It is worthy of note that the rapid reading of a sentence aloud will take effect in spite of the indifference or even the reluctance of the learner ; but it is useless to sit gazing at the words without uttering them audibly. Rapidity of utterance should be cultivated in order to secure a greater number of repetitions in each sitting, and thus to economise time and labour, while naturalising each phrase.

The Hebrew language is written from right to left, but in tracing each letter the pen moves from left to right. Writing may be most usefully practised by tracing each letter in its turn with the finger on a very large scale on the table. Beginners should also study the Zephaniah Text on page 104, to habitate themselves to the forms of the Hebrew letters and to their sounds. The English sounds of the single syllables arranged in column are represented phonographically on the right hand, and in Hebrew letters on the left. The words in the column are to be regarded as plain English monosyllables, not as foreign sounds. On the other hand, the first word in the phonographic line, which is pronounced 'lawcane,' has its vowels marked thus, 'lākēn,' in order to prevent the student from pronouncing it so as to rhyme with the word 'taken.'

When beginners have sufficiently practised writing the Zephaniah Text, which contains all the letters in the Hebrew alphabet, they should turn to pages 91 and 93, to familiarise themselves with the specialities of the pronouns, and they should learn to read and write one of those sentences every day. They should also make a point of reading and translating all the back lessons on those two pages every day.

Hebrew Couplets.—When the sentences on pages 91-93 have been committed to memory, they may be diversified by inserting the phrases 'thee and thy sons,' 'him and his friends,' 'you and your brothers,' and so forth. The English nouns on page 93 may also be made to change places with each other, while the pronouns are left standing fast ; or the pronouns may be similarly transposed, while the nouns stand fast. In the first couplet on page 93 the English phrases should be transferred one at a time from one line to the other, and the beginner ought to translate the whole of the altered

sentence into Hebrew on each occasion. By these changes the couplet will yield 64 Exercises. The second and fourth couplets may be dealt with in the same way, but not the third.

In reading the Roman Hebrew on page 3, a card should be used so as to hide the consonant following each vowel, in order that the beginner may observe the mark over the vowel and may avoid sounding it incorrectly, as if it were English.

Of the Texts selected for this Manual, the opening one is the anthem "How beautiful upon the mountains," &c., accompanied by twenty-one Hebrew Variations, with English translations facing them. The MASTERY scheme requires that the texts shall be divided into phrases of not more than seven Hebrew syllables in each. The first lesson, however, is a phrase of only three syllables, but as these require not less than eight Hebrew symbols to express the sounds, the learner will have work enough on the first day to familiarise himself with those symbols by writing them again and again on a slate in a variety of combinations. The learner is to restrict himself to the mastery of one phrase a day, which is to be effected by reading the Hebrew words aloud, with extreme rapidity, for five measured minutes, and by pausing for ten minutes before he resumes that operation. In every case it is to be carried on until the learner can utter them all as fast as he speaks English. Until he has acquired that velocity, he is not at liberty to undertake a new Hebrew phrase. Extreme fluency is to be his chief aim, and there must be frequency in working at intervals. His watchword is to be *Shibboleth*, or a stream of Hebrew words poured forth by repeating the first lesson with great rapidity and volubility; one phrase being added every day. The complete Hebrew texts must be learned by heart so thoroughly—as far as they have been mastered, by repeating them daily at sight of their English versions taken dodgingly—that the learner shall recite them with extreme fluency and perfect accuracy.

The scholastic system leads its victims so far astray that many of them appear to be disabled for life from expressing their thoughts either in the dead or in the living languages. In truth, they have been taught, not the languages, but the science called grammar: the abstract, as opposed to the concrete. This method discards that science at the outset, to facilitate the practical attain-

ment of a language when minimised, so that the learner may acquire facility in using the most essential words embodied in sentences comprising all the most ordinary constructions. The most profound knowledge of grammar seems rather to disable than to qualify learners for the attainment of that facility in oral composition which proves that they have gained genuine thoroughness.

The Mastery Method imparts a practical knowledge of the commonest specimens of the phraseology of a language without resorting to any technical expressions belonging to science, for terminology is the vesture of science. Mastery instils into the mind grammar pure and simple, but not technical grammar. If the learner can acquire facility in manœuvring a few sentences in accordance with the tactics which have been prescribed for him, through the medium of the formularies which he has mastered, he will be able to comprehend the rules of technical grammar as soon as they are placed before him.

Such is the situation in which an adult will be placed when he has mastered the Hebrew texts in the mode prescribed for the mastery of each phrase separately. He will then be able to run pleasantly through any one of the concise Hebrew grammars in general use; but let him beware of ponderous, bulky grammars, which display all the eccentricities of the language, and the peculiarities of its structure, its orthography, and its accentuation. Such is the multiplicity of the puzzles and difficulties brought together, that not one student out of a thousand ever succeeds in gaining a real and absolute possession of them.

On the other hand, the mastery of the Texts in this Manual, with diligent daily practice in writing, will qualify a student to read any part of the Hebrew Scriptures with facility and intelligence in three months, unless he breaks away from the restrictions placed upon him from the outset.

He must pay especial attention to the practice of reading every separate text in the Authorised English Version before looking at its Hebrew equivalent. Let it never be forgotten that this system demands a reversal of the prevailing modes of study. A graduated preparation is needed, involving a continual recurrence to formulated sentences, comprising all the structural models which may have been selected for him to master. Such is the course to be pursued by one who is desirous of self-culture in Hebrew.

The English versions of the selected Hebrew Texts are exhibited with the phrases marked out in such a manner that the learner may put his finger on any one of them on any part of the page and translate it without pausing to deliberate. He may then move to another one, taken on chance, and may thus try to recite several of them in succession as quickly as if they formed one continuous sentence. In doing this, he should move from the later to the earlier lessons, and be careful *not* to read the whole text from the beginning, so as to help himself by means of the context. Thus will every Hebrew phrase become unified with its English equivalent, and will be rescued from falling into oblivion, for such must inevitably be its fate unless such repetitions are adopted, and unless the lessons are very short.

In deviating from the usual course of scholastic operations, by reducing the first leading text to phrases instead of words, it is desirable that beginners should be shown how the variations operate in the direction of imparting a much wider grasp of the language than could be expected. For this purpose a list is annexed of the various meanings of each Hebrew word of the first text, and of its component parts also, when some of them are omitted, or modified, or interchanged.

Attention ought to be paid to the mode in which the "latent constructions" in the "typical sentences" are disclosed and evolved by the "analytical variations" and their English versions. That principle will be seen by the following enumeration of the English words, some of which have been used as equivalents for the latent constructions of the first Hebrew text, "*How beautiful upon the mountains*," etc. :—

1. How, what, why. 2. Beautiful, lovely. 3. Are, ye, they, and. 4. Upon, against ; go ye up ; they went up ; he went up. 5. The, who. 6 and 7. Mountains, hills ; mountain, hill ; mount, the hills of ; thy hills. 8 and 9. The feet of ; the footsteps of ; the tracks of ; a tracker ; a spy. 10 and 11. Him that bringeth good tidings ; a bringer of good tidings ; one that brings good tidings ; he, or they, or them that bring good tidings ; an evangelist ; a messenger ; to bear the glad tidings ; is bringing good tidings ; are bringing good tidings. 12, 13, and 14. Him that publisheth ; one that publishes ; one publishing ; a publisher ; a heralder of ; a herald ; proclaim ye ! he proclaimed. 15. Peace ; to perfect ; to make peace ; peace of her. 16. Good ; excellent ; they are good ; she

is good. 17 and 18. Salva-tion; she, her. 18. That saith; saying; one who saith; he, or him who says; they, or them that say; to wit; to say; he said; they said. 19. To, for. 20. Zion, a feminine name. 21. Thy God; the God of thee. 22. He reigned; hath reigned; reigneth; they reigned; he who reigneth; they, or them who reigned; king; queen. 23. He heard; hearing; caused to be heard.

The words and phrases here shown are such as a teacher would give, or critical notes would set forth, expressed in puzzling technical phraseology. The Mastery method resolves all such abstractions by embodying them in variations of the original text. Each variation forms a complete sentence, conveying one or more of those emanations in the concrete form, and thus dispensing with the aid of the teacher and the grammarian.

The study of technical grammar ought to be reserved for the second course. Every word in the leading texts recurs frequently in the Variations, in order that the learner may become familiar with it in the various forms it may assume, and the various meanings it is capable of conveying.

The prejudice of teachers against recurrence and repetitions is disastrously obstructive to the progress of beginners in all languages. The phrases must be read aloud by the learner rapidly and frequently, for this is the only way of grasping them at once and fixing them durably in the memory, and it is a much more rational course than the "deaf and dumb" process of gazing listlessly at the book without actively employing the vocal organs and the sense of hearing.

It is a grave error to suppose that a tortuous sentence cannot be *mastered* as quickly as a simpler one, when two translations thereof are given. The words must be welded together in the memory in their proper order and in their proper forms, so that they shall always be reproduced faultlessly.

Whatever may be the order in which the unknown words may be arranged, the exertion of the memory will be the same; and therefore the system is equally applicable and equally necessary for all languages.

The foregoing analysis of one sentence shows the possibility of imparting all the grammatical minutiæ of any language to beginners on principles exactly opposed to those now in vogue. The mystery surrounding the empirical but yet invariably successful efforts of

children, whether at home or abroad, is dispelled when we find that languages thus reveal themselves to those who persistently *master* and utilise sentences, and do not study theoretical abstractions. A child masters one phrase at a time, and the same inevitable result is discernible in every language. To him, therefore, every language is equally easy, for he grasps phrases and masters them by imitative repetitions, pertinaciously carried on, before he gains a clear conception of the meaning either of the phrase or of its integral parts. Hence, it is obvious that his operations, when reduced to a systematized action, must be universal and infallible.

Commencing in total ignorance of the language, the highly-educated learner is debarred from the privilege of reasoning out for himself the meanings of many forms of structure that are at variance with those principles of grammar which in the classical schools are held to be universal, or regarded as the perfection of reason. In this method, he is expected to take everything for granted, when he compares the Hebrew with the English translation thereof, and to trust that he will gradually discern in what manner languages reveal themselves to those whose lot it may be to associate with foreigners without any preparation and without any interpreter. Those who will resolutely bear this in mind will thankfully accept and to be content with the crumbs with which they are supplied at the outset. The work must be carried on at high pressure daily, in order that the wits may be quickened, and the same fluency may be attained which is so conspicuous when a child lives amongst foreigners and applies himself earnestly to the naturalization of their language, never flinching from his purpose, nor exhibiting any signs of weariness in its pursuit.

The same energy and persistence can hardly be expected from those who cannot believe in the possibility of making a successful inroad into a language by any other avenue than that of technical grammar, but the abrogation of the bewildering study of technicalities is designed to afford him compensation for the sacrifice he makes in foregoing the mode of study to which he has been trained in his childhood.

To familiarize the eye with the various letters and symbols employed in printing the Hebrew type, it is advisable to devote half-an-hour every day to the exercise of frequently writing them on a slate, by adopting artificial words or syllables, and rendering them in Hebrew type, as shown on page 103. The learner may

apply in his first lesson the Hebrew letters M, H, N, V, W, and the mute Aleph, to the first vowel sounds of the words *archer*, *also*, *oozing*. These vowel sounds always remain unchanged, even when another consonant is added to them in Hebrew. H M must be invariably sounded as in 'harm,' and P M as in 'palm' when a dash is drawn horizontally under the first Hebrew consonant.

The three vowel sounds ought to be worked distributively amongst the six consonants, and the order of the consonants must be often changed, but without dropping into any routine.

Let the consonants be scribbled separately on little cards, and often shuffled. Practice may be carried on with the words 'Vaughan,' 'moon,' 'haw,' 'haha,' 'noon,' 'who,' 'hart,' 'war,' 'woo,' 'aught,' 'whom,' 'varlet.' The second Hebrew lesson will greatly enlarge this exercise Beginners must bear in mind that the more time they bestow on the writing exercise above noted before they attempt to learn other letters, the sooner will they qualify themselves to read the Hebrew type with facility. Nothing but confusion of brain can result from trying to learn the whole alphabet in one sitting. The highest degree of success will be attained by those who advance by very slow degrees, and bestow the greatest attention and the most time upon the writing exercise, until they can write any monosyllable with two consonants and a vowel intervening, not only correctly but with the utmost readiness.

The variations are all purposely unconnected with each other, excepting only the allegory of the Franco-German War on page 88.

As self-culture is to be the learner's main object, it is provided that the back lessons shall always be recited at sight of the English versions taken dodgingly, and that they shall never be recited in the order in which they stand in the Manual.

CHELTENHAM,
August, 1886.

TEXT I. How beautiful upon the mountains | are the feet of him that bringeth good tidings, | that publisheth peace ; | that bringeth good tidings of good, that publisheth salvation ; | that saith to Sion, | Thy God reigneth. | (Isaiah lii. 7.)

,, II. And what nation is there so great, | that hath statutes and | judgments so righteous as all this law, | which I set | before you this day? | (Deut. iv. 8.)

,, III. Blessed is the man | that walketh not | in the counsel of the ungodly. | (Psalm i. 1.)

,, IV. Except the Lord keep the city, | the watchman waketh but in vain. | (Psalm cxxvii. 1.)

,, V. Except the Lord build the house, | they labour in vain | that build it. | (Psalm cxxvii. 1.)

,, VI. But remember | that thou wast a servant | in the land of Egypt, | and that the Lord thy God | brought thee out thence. | (Deut. v. 15.)

,, VII. We saw certainly | that the Lord was with thee. | (Gen. xxvi. 28.)

,, VIII. Also I heard the voice | of the Lord, saying, | Whom shall I send, | and who will go for us? | and I said, | Here am I, send me. | (Isaiah vi. 8.)

,, IX. And there arose not a prophet since | in Israel like unto Moses, | whom the Lord knew | face to face. | (Deut. xxxiv. 10.)

,, X. How long will this people provoke me? | and how long will it be ere they believe me, | for all the signs | which I have shewed among them? | (Numbers xiv. 11.)

,, XI. And there was not | among the children of Israel | a goodlier person than he. | (1 Samuel ix. 2.)

,, XII. And the children of Israel | did according to the word of Moses, | and they borrowed from the Egyptians | jewels of silver, | and jewels of gold, and raiment. | (Exodus xii. 35.)

,, XIII. What is man, that | thou art mindful of him? | and the son of man that | thou visitest him? | (Psalm viii. 4-(5.)

,, XIV. And before | he came near to them, | they conspired against him | to slay him. | (Genesis xxxvii. 18.)

,, XV. Go, return into Egypt, | for all the men are dead | which sought thy life. | (Exodus iv. 19.)

,, XVI. There brake he | the arrows of the bow, | the shield, and the sword | and the battle. | (Psalm lxxvi. 3.)

,, XVII. When he slew them, | then they sought him : | and they returned | and enquired early after God. | (Psalm lxxviii. 34.)

,, XVIII. Rise up, get you forth | from among the people, | both ye and the children of Israel. | (Exodus xii. 31.)

,, XIX. I have found David my servant ; | with my holy oil | have I anointed him. | (Psalm lxxxix. 20-(21.)

,, XX. And when he came, | behold, the captains of the host | were sitting. | (2 Kings ix. 5.)

,, XXI. Behold, there appeared a chariot of fire, | and horses of fire, | and parted them | both asunder ; | and Elijah went up | by a whirlwind into heaven. | (2 Kings ii. 11.)

,, XXII. And the city was broken up, | and all the men of war | fled, and went forth | out of the city by night, | by the way of the gate | between the two walls, | which was by the king's garden. (Jer. lii. 7.)

,, XXIII. It is not the voice of them that shout for mastery, | neither is it the voice of them that cry for being overcome. | (Exodus xxxii. 18)

,, XXIV. From the time that he made him overseer | in his house, and over all | that he had, the Lord blessed | the Egyptian's house. | (Genesis xxxix. 5.)

TEXT XXV. Peradventure I shall prevail, | that we may smite them, | and that I may drive them | out of the land. | (Numbers xxii. 6.)
„ XXVI. Behold, the people of the land now are many, | and ye make them rest | from their burdens. | (Exodus v. 5.)
„ XXVII. And Moses did look upon | all the work, | and, behold, they had done it | as the Lord had commanded. | (Exodus xxxix. 43.)
„ XXVIII. | Take not thy Holy Spirit from me. | (Psalm li. 11-(13.)
„ XXIX. And Hiram sent in the navy | his servants, | shipmen | that had knowledge of the sea. | (1 Kings ix. 27.)
„ XXX. They are not dead, | they shall not live; | they are deceased, | they shall not rise. | (Isaiah xxvi. 14.)
„ XXXI. None of them can by any means redeem his brother, | nor give to God | a ransom for him. | (Psalm xlix. 7-(8.)
„ XXXII. And Pharaoh's daughter said unto her, | Take this child away | and nurse it for me, | and I will give thee thy wages. | And the woman took the child, | and nursed it. | (Exodus ii. 9.)
„ XXXIII. Whose daughter art thou? | Tell me, I pray thee, | is there room | in thy father's house | for us to lodge in? | (Genesis xxiv. 23.)
„ XXXIV. The Lord of Hosts | mustereth the host | of the battle. | (Isaiah xiii. 4.)

Instead of mastering the Variations, the learner may mark out in each one of them any special phrase both in English and Hebrew, with a pencil, in order that it may be mastered separately. The two exercises of *Study* and *Mastery* are to be carried on to a degree of thoroughness which is ignorantly regarded as superfluous.

VARIATION PHRASES.

I. "Lovely are thy hills, O Sion."
II. "The evangelist of good."
III. "The salvation of God."
IV. "Proclaim ye peace!"
V. "He has proclaimed Salvation."
VI. "The King of kings reigns."
VII. "To bear the glad tidings of peace."
VIII. "The God of Peace reigneth."
IX. "The tracker of footsteps has gone up."
X. "Her salvation and her peace."
XI. "What are the heralds saying?"

In the highest sense, *Mastery* is that complete and perfect attainment which is regarded as being far beyond the capacity of anyone who has not spent many years in naturalizing a language, and reading, writing, and speaking it with the utmost correctness and facility. But it is manifest that if one phrase can be mastered in a day of twelve hours, so can another and another *ad infinitum*. Such is the simplicity of this truth, that it is self-evident.

REFERENCES TO THE TEXTS IN THIS MANUAL.[a]

TEXT		TEXT	
1.	Isaiah lii. 7.	18.	Exodus xii. 31.
2.	Deuteronomy iv. 8.	19.	Psalm lxxxix. 20 (21).
3.	Psalm i. 1.	20.	2 Kings ix. 5.
4.	Psalm cxxvii. 1.	21.	2 Kings ii. 11.
5.	Psalm cxxvii. 1.	22.	Jeremiah lii. 7.
6.	Deuteronomy v. 15.	23.	Exodus xxxii. 18.
7.	Genesis xxvi. 28.	24.	Genesis xxxix. 5.
8.	Isaiah vi. 8.	25.	Numbers xxii. 6.
9.	Deuteronomy xxxiv. 10.	26.	Exodus v. 5.
10.	Numbers xiv. 11.	27.	Exodus xxxix. 43.
11.	1 Samuel ix. 2.	28.	Psalm li. 11 (13).
12.	Exodus xii. 35.	29.	1 Kings ix. 27.
13.	Psalm viii. 4 (5).	30.	Isaiah xxvi. 14.
14.	Genesis xxxvii. 18.	31.	Psalm xlix. 7 (8).
15.	Exodus iv. 19.	32.	Exodus ii. 9.
16.	Psalm lxxvi. 3 (4).	33.	Genesis xxiv. 23.
17.	Psalm lxxviii. 34.	34.	Isaiah xiii. 4.

[a] The figures in parentheses relate to the texts in the Hebrew Bible.

THE MASTERY SERIES.

TEXT I. Section 1.

How beautiful upon the mountains are ---------

Variations.

1. The mountains are beautiful!
2. How lovely are the hills!
3. What is upon the mountain?

Section 2.

the feet of him that bringeth good tidings, that publisheth

4. Beautiful are the feet-of the bearer of good tidings.
5. A messenger-is upon the-hills-of Gilgal.
6. The feet of those who bring glad tidings are upon the hills.

Section 3.

peace; that bringeth good tidings of good, that publisheth salvation;

7. How excellent are the-messengers-of peace!
8. Peace to the good messenger who proclaimeth salvation on the mountains.
9. The-feet-of messengers-of peace and publishers-of salvation are upon the hills.
10. The heralds-of salvation are bringing news of perfect peace.

HEBREW.

TEXT I. Section 1.

How	beautiful are	upon	the mountains - - - - - -
Măh	nāvū	ăl	hĕhārīm

Variations.

1. Nāvū hĕhārīm
2. Măh nāvū hĕhārīm
3. Māh ăl hā-hār

Section 2.

the feet-of	a bearer-of-good-tidings,	one-that-causeth-to-hear
răglēy	m^ebhăssēr	măshmīă

4. Nāvū răg^{e}lēy hămm^{e}bhăssēr
5. ăl hārēy Gĭlgāl m^{e}bhăssēr
6. ăl hĕhārīm răg^{e}lēy m^{e}bhăss^{e}rīm

Section 3.

peace;	a-messenger-of	good,	a herald-of	salvation;
shālōm	m^ebhăssēr	tōbh	măshmīă	y^eshūāh

7. Máh tōbhū m^{e}bhăss^{e}rēy shālōm
8. Shālōm lăm^{e}bhăssēr hăttōbh hămmăshmīă y^{e}shūăh ăl hĕhārīm
9. ăl hĕhārīm răg^{e}lēy m^{e}bhăss^{e}rēy shālōm ūmăshmīēy y^{e}shūāh
10. Măshmīēy y^{e}shūāh m^{e}bhăss^{e}rīm shālōm shālōm

Section 4.

- - - that saith to Sion, Thy God reigneth!

11. How beautiful on thy hills, O Sion, are the footsteps of the messengers of the salvation of God!

12. Go ye up, ye messengers of peace; proclaim ye the salvation of God to Sion.

13. What saith the good king? What say the heralds of salvation and the messengers of peace?

14. He who reigneth on Mount Sion hath proclaimed salvation and peace.

15. What said the messenger to Israel? The King of kings is reigning on Mount Sion.

16. Heralds of salvation have gone up on the mountains of Gilboa to bear the glad tidings of peace.

17. The messengers have gone up, saying, The God of peace reigneth on Mount Sion!

18. The kings who reigned upon the mountains of Gilgal went up against Sion.

19. Wherefore has a spy gone upon the hills of the kings of the Ammonites and the Edomites?

20. Thy God reigneth, O Sion! the King of kings is reigning on thy hills!

21. How beautiful on Mount Sion are the feet of them who proclaim her salvation and her peace!

Section 4.

saying	to Sion	reigned	God-of-thee!
ōmēr	l^{e}Tsīyyōn	mālăkh	Ėlōhāyikh

11. Tsiyyon mah navu al harayikh ragley m^{e}bhass^{e}rey y^{e}shŭath Ėlohim

12. ālu m^{e}bhass^{e}rey shalom hashmiu y^{e}shuath Ėlohim l^{e}Tsiyyon

13. Mah omer hammelekh hattobh. Mah om^{e}rim mashmiey y^{e}shuah um^{e}bhass^{e}rēy shalom

14. Hammolekh al har Tsiyyon hishmia y^{e}shuah v^{e}shalom

15. Mah āmăr hamm^{e}bhasser l^{e}Yisrāēl melekh hamm^{e}lakhim molekh al har Tsiyyon

16. Mashmiey y^{e}shuah ālu al harey Gilboa l^{e}bhasser shalom

17. ālu hamm^{e}bhass^{e}rim lēmōr Ėlohey hashshalom mōlēkh al har Tsiyyon

18. M^{e}lakhim hammol^{e}khim al harey Gilgal ālū al Tsiyyon

19. Lāmāh ālāh m^{e}răgēl āl hārey mălkey Ămmōn veEdōm

20. Tsiyyon malakh Ėlohayikh melekh hamm^{e}lakhim molekh al harayikh

21. Mah-nnavu al har Tsiyyon ragley m^{e}bhass^{e}rey ye shuāthāh ush^{e}lomāh

TEXT II. Section 1.

And what nation is there so great, that hath statutes and judgments so righteous - - - - - - - - - - - - - - - - - - -

22. How excellent are the statutes and judgments which Jehovah hath proclaimed to Israel!

23. What nation is there to whom the King of kings hath caused His righteousness to be heard?

24. Who is the righteous man who published to his nation the statutes of the Lord?

25. Proclaim ye to the nations the righteousness of the God of Israel, and His great salvation.

26. Kings and great men have gone up on the mountains to bear the glad tidings of His salvation.

Section 2.

- - - as all this law, which I set before you this day?

27. Great is the Lord, and righteous; great and righteous is His law.

28. The kings of the nations have said, How goodly is Sion! Peace, peace to Sion!

29. Messengers have gone up and set all this law before the king and the queen.

30. Hearken ye to His law which I set before you and before all Israel this day.

31. Peace be to you and to all who proclaim the salvation of the Lord to all the nations.

TEXT II. Section 1.

And who nation great who to him statutes judgments righteous
ūmī gōy gādōl ăsher-lō ḳŭqqīm ūmĭshpātīm tsăddīqīm

22. Mah tobhu haḳuqqim v^ehammishpatim ăsher hishmia Adonāy l^eYisrael

23. Mi goy ăsher melekh hamm^elakhim hishmia lo tsidqatho

24. Mi hatstsaddiq ăsher hishmia l^egoyo ḳuqqey Adonay

25. Hashmiu laggoyim tsidqath Ĕlohey Yisrael vishuatho hagg^edolah

26. ālū m^elakhim ug^edolim al heharim l^ebhasser y^eshuatho

Section 2.

as all the law the this which I giving
K^ekhōl hăttōrāh hăzzōth ăsher ānōkhī nōthēn
tofacesofyou the day?
lĭfnēykhĕm hăyyōm

27. Gadol v^etsaddiq Adonay g^edolah v^etsaddiqah thoratho

28. am^eru mal^ekhey haggoyim mah tobhah Tsiyyon. Shalom shalom l^eTsiyyon

29. M^ebhass^erim ālu v^enath^enu ḳol hattorah hazzoth lifney hammelekh v^ehammalkah

30. Shim^eu el toratho ăsher anokhi nothen liphneykhem v^eliphney khol Yisrael hayyom

31. Shalom lakhem ul^ekhol mashmiey y^eshuath Adonay l^ekhol haggoyim

TEXT III.

Blessed is the man that walketh not in the counsel of the ungodly.

32. Blessed is the good man who hath walked in the counsel of just counsellors.

33. For the Lord is a great God, and a great King above all gods.

34. Blessed are the righteous who are walking in the law of the God of Israel.

35. Walk ye in the statutes and judgments which the Lord hath proclaimed to you this day.

36. Blessed are ye that cause the law of the Lord to be heard by all nations.

37. They went up and preached to the nations the statutes which the Lord gave to you.

38. The kings who reign over the mountains of Edom walked in the counsel of the wicked.

39. Wherefore have they not published His goodness and His greatness to the kings of the nations?

40. The Lord the judge shall decide this day who is righteous and who is wicked.

41. Have not your kings counselled you to walk according to the statutes of the Lord?

42. The counsellors went up on the mountains to carry the glad tidings of salvation and peace.

TEXT III.

The blessings of	the man	who	not	walked	in counsel of
ăshrey	hāīsh	åshĕr	lō	hālăkh	băåtsăth

wicked men.
r^{e}shāim

32. Ashrey haish hattobh åsher halakh baåtsath yōåtsim tsaddiqim

33. Kī ēl gadol Adonay umelekh gadol al kol Ėlohim

34. Ashrey hatstsaddiqīm hahol^{e}khim b^{e}thorath Ėlohey Yisrael

35. L^{e}khu b^{e}ḳuqqim ubh^{e}mishpatim åsher hishmia Adonay lakhem hayyom

36. Ashreykhem hammashmiim torath Adonay l^{e}khol haggoyim

37. ālu ubhiss^{e}ru laggoyim haḳuqqim åsher nathan Adonay liphneykhem

38. Hamm^{e}lakhim hammol^{e}khim al harey Edom hal^{e}khu bhaåtsath har^{e}shaim

39. Lammah lo hishmiu tobhatho ug^{e}dulatho l^{e}mal^{e}khey haggoyīm

40. Yishpōt Adonay hashshophet hayyom mi hatstsaddiq umi harasha

41. Hălo y^{e}ātsukhem mal^{e}kheykhem lālĕkhĕth b^{e}ḳuqqey Adonay

42. ālū hayyoåtsim al heharim l^{e}bhasser y^{e}shuah v^{e}shalom

TEXT IV.

Except the Lord keep the city, the watchman waketh but in vain.

43. He will not guard the nation that hath hearkened not to the statutes that He gave them.

44. Did not the king proclaim his law to the men who guard the great city?

45. If the kings will not keep the law of the Lord, He will not give the nations peace.

46. The watchmen were not wakeful, and the kings of the Amorites went up against the city.

47. Go ye up all of you to your city, and obey ye the statutes of your great King.

48. They will not go before the judges for justice, nor before the councillors for advice.

49. Blessed is the king who has good counsellors, and righteous judges throughout all his kingdom.

50. His spies have inspected the great city on the hill, for the guards were not wakeful.

51. The king and his councillors did not take heed to walk in the law of the Lord.

52. It is in vain for you to walk in the counsel of the wicked, for God will not hear vanity.

53. Watch ye and keep all this law, which the Lord hath not given to you for naught.

TEXT IV.

If Jehovah not shall guard city, vainly waked watcher.
Im - Adonāy lō - yishmŏr - īr shāv shāqăd shōmēr

43. Lo yishmōr haggoy âsher lo shāmă el haḳuqqim âsher nathan lo

44. Hâlo hishmia hammelekh toratho laânashim hashshom^{e}rim hair hagg^{e}dolah

45. Im hamm^{e}lakhim lo yishm^{e}ru thorath Adonay lo yittēn shalom laggoyim

46. Hashshom^{e}rim lo shak^{e}du umal^{e}khey haėmori ālu al hair

47. âlū kul^{e}khem l^{e}ir^{e}khem v^{e}shim^{e}u el ḳuqqey malk^{e}khem haggadol

48. Lo yēl^{e}khu liphney hashshoph^{e}tim l^{e}mishpat v^{e}lo liphney hayyoâtsim l^{e}ētsah

49. Ash^{e}rey hammelekh âsher lo yoâtsim tobhim v^{e}shoph^{e}tim tsaddiqim b^{e}khol mamlakhto

50. Rig^{e}lu m^{e}raglaiv hair hagg^{e}dolah al hahar ki lo shaq^{e}du hashshom^{e}rim

51. Hammelekh v^{e}yoâtsaiv lo sham^{e}ru lalekheth b^{e}thorath Adonay

52. Shāv lakhem lalekheth baâtsath r^{e}shāim ki shāv lo yishma ēl

53. Shiq^{e}du v^{e}shim^{e}ru eth kol hattorah hazzoth âsher Adonay lo nathan lakhem lashshav

TEXT V.

Except the Lord build the house, they labour in vain that build it.

54. Why will not the king build a city on the hill, and large houses for its guards?

55. The Lord hath preserved the city, and its builders have not laboured in it in vain.

56. Those who have published His statutes and judgments amongst the nations have laboured in vain in your city.

57. The king hearkened not to his councillors, but gave the houses to the watchmen of the city.

58. The builders have laboured in your house daily, and the men of the city have watched in it.

59. Who will give peace to the city of Sion? Oh! for the salvation of Israel.

60. What have ye to do with peace? What peace is there for the wicked, who will not hearken to the law of the Lord?

61. Nay, but a king shall reign over Israel. And Samuel said, Is not the Lord your God your King?

62. Spake not the man to you, saying, Be watchful, and guard the house of the councillor?

63. Have not all his sons heard the rumour that messengers of peace have gone up to Sion?

64. Is it well with you, with your sons, and with your sons' sons? And they said, It is well.

TEXT V.

If Jehovah not shall build house, vainly laboured builders its in it.
Im-Adonāy lō-yĭbhnĕh bhăyĭth shāv āmᵉlū bhōnāyv bō

54. Lammah lo yibhneh hammelekh ir al hahar ubhottim gᵉdolim lᵉshomᵉrayv

55. Adonay shamar hair vᵉlo amᵉlu shav bonayv bo

56. Mashmiey ḳuqqayv umishpatayv baggoyim amᵉlu shav bᵉirᵉkhem

57. Lo shama hammelekh lᵉyoȧtsayv vᵉnathan bottim lᵉshomᵉrey hair

58. Habbonim amᵉlu yom yom bᵉbhethᵉkhem vᵉanᵉshey hair shamᵉru bho

59. Mi yittēn shalom lᵉir Tsiyyon. Mi yitten yᵉshuath Yisrael

60. Mah lakhem ulᵉshalom. Mah hashshalom larᵉshaim ȧsher lo yishmᵉu lᵉthorath Adonay

61. Lo ki melekh yimlokh al Yisrael vayyomer Shᵉmuel hȧlo Adonay Ėloheykhem malkᵉkhem

62. Hȧlo amar lakhem haish lemor shikᵉdu vᵉshimᵉru bheith hayyoets

63. Hȧlo shamᵉu kol banayv hashshᵉmuah ki mᵉbhassᵉrey shalom alu lᵉTsiyyon

64. Hȧshalom lakhem libhᵉneykhem vᵉlibhᵉney bhᵉneykhem vayyomᵉru shalom

TEXT VI. Section 1.

And remember that thou wast a servant in the land of Egypt, ----------

65. And the servants of the king went up to that land, and they builded a city for him upon the hill.

66. Why rememberedst thou not the days in which thou wast a bondman in the land of Egypt?

67. And the servants said to the builders, Be wakeful, and watch ye over the house of the queen.

68. What nation is there to whom He hath given a law so righteous as this which he hath published to-day?

69. Remember that the Lord hath preserved you in all the days of your bondage in Egypt.

70. His servants bore the glad tidings of salvation of the house of Israel throughout all lands.

71. And thou, O king, why hast thou not kept the statutes which God gave to Israel?

72. His righteousness is as the great mountains: He hath magnified His law.

73. Thou hast not laboured for naught in the house which the king builded for me on Mount Carmel.

74. And thou, Son of Adam, remember thou all this law, and publish it in that country.

75. Why didst thou not make mention to the king about the men who worked in his house?

TEXT VI. Section 1.

And re-memberedst	that	servant	wast	in land	Egypt,
V^{e}zākhărtā	kī -	ĕbhĕd	hāyīthā	b^{e}ĕrĕts	Mĭtsrăyĭm

65. Vayyăălu abh^{e}dey hammelekh laarets hazzoth vayyibhnu lo ir al hahar

66. Lammah lo zakharta hayyāmim åsher ebhed hayitha b^{e}erets Mitsrayim

67. Vayyom^{e}ru haåbhadim labbonim lemor shik^{e}du al beyth hammalkah v^{e}shim^{e}ruhu

68. Mi goy åsher nathan lo thorah tsaddiqah kazzoth åsher hishmia hayyom

69. Zikh^{e}ru ki Adonay sh^{e}mar^{e}khem b^{e}khol y^{e}mey åbhodath^{e}khem b^{e}Mitsrayim

70. åbhadayv biss^{e}ru y^{e}shuath beyth Yisrael b^{e}khol haåratsoth

71. V^{e}attah hammelekh lammah lo shamarta haḳuqqim åsher nathan Ėlohim l^{e}Yisrael

72. Tsidqatho k^{e}harim g^{e}dolim higdil toratho

73. Lo amalta lashshav babbayith åsher hammelekh banah li al har hakkarmel

74. V^{e}attah bhen Adam z^{e}khor kol hattorah hazzoth v^{e}hashmiah baarets hazzoth

75. Lammah lo hizkarta el hammelekh eth haånashim haom^{e}lim b^{e}bheitho

Section 2.

- - - and that the Lord thy God brought thee out thence.

76. The king will not give thee this land, because thou hast not observed his law.

77. Hast thou not heard that the bondmen builded great cities in the land of Egypt?

78. How righteous are all the statutes and judgments which Jehovah has given to the nation!

79. My servants remembered my righteous law in the day in which they came out of bondage.

80. He remembered not that all the builders in that city laboured in his house for two days.

81. Give the king thy judgments, O God, and thy righteousness unto the king's son.

82. Remember ye the Lord who brought you and your children forth from Egypt into this goodly land.

83. Dost thou not remember the city whither the king went and builded for himself a large house therein?

84. Remember thou the day when thou camest forth from that land, because the Lord thy God preserved thee.

85. When He led forth the Israelites from thence, He gave you the lands of the heathen.

86. Hath not the King of kings made known to you what is good, and what is the law of the Lord?

Section 2.

and brought out thee	the Lord	God, thy	from there.
văyyōtsīākhā	Adonay	Ėlōhēykhā	mĭshshām

76. Hammelekh lo yitten l^{e}kha haarets hazzoth ki lo shamarta thoratho

77. Hâlo shamata ki haâbhadim banu ārim g^{e}doloth b^{e}erets Mitsraim

78. Mah tsad^{e}qū kol haḥuqqim v^{e}hammishpatim âsher nathan Adonay lifney haggoy

79. âbhaday zakh^{e}ru thorathi hatstsaddiqah bayyom âsher yats^{e}u mibbeyth âbhadim

80. Lo zakhar ki kol habbonim bair hazzoth am^{e}lu b^{e}bheitho yomaim

81. Ėlohim mishpateykha lammelekh tēn v^{e}tsidqath^{e}kha l^{e}bhen melekh

82. Zikh^{e}ru Adonay âsher hotsi eth^{e}khem ubh^{e}neykhem Mimmitsraim el haarets hattobhah hazzoth

83. Hâlo zakharta hair âsher halakh hammelekh sham ubhanah lo bhayith gadol bah

84. Z^{e}khor yom tseth^{e}kha mehaarets hazzoth ki Adonay Ėloheykha sh^{e}mar^{e}kha

85. Kaâsher hotsi eth Yisrael mishsham v^{e}nathan lakhem artsoth haggoyīm

86. Hâlo melekh hamm^{e}lakhım hishmia lakhem mah tobh umah thorath Adonay

TEXT VII.

We saw certainly that the Lord was with thee.

87. And it shall be that when we go to that land we shall see the rulers of the mountain cities.

88. Will not the watchman go with us to see the city and the labourers therein?

89. And the seer said to the man, Peace be to thee, and to all who are with thee in thy house!

90. And it came to pass, that when Moses ascended that goodly mountain he assuredly saw this good land.

91. Thou wast with us, and thou rememberedst us in our servitude, in the land whence thou broughtest us out.

92. Have we not vigilantly watched in thy house, and carefully guarded all that is thine therein?

93. For we were bondmen in that land, and the Lord brought us out from thence, and our children with us.

94. How great is the peace that thou givest to those who walk before thee in righteousness!

95. When the Israelites shall go up from year to year to Jerusalem we shall assuredly see the prophet.

96. We have carefully observed the law of the Lord, and He hath given peace to us and to our children.

97. And the man went with his sons, and all the servants whom he had, to see the great city.

TEXT VII.

To see we saw that was the Lord with thee.
Rāō rāīnū ki hāyāh Adonay immākh

87. V^ehayah kaâsher nelekh laarets hazzoth nĭreh mal^ekhey hearim âsher al heharim

88. Hâlo yelekh hashshomer ittanū liroth hair v^ehaom^elim bah

89. Vayyomer haroeh laish shalom l^ekha ul^ekhol âsher imm^ekha b^ebheythakh

90. Vay^ehi baâloth Mosheh al hahar hattobh hazzeh raoh raah haarets hattobhah hazzoth

91. Hayitha immanu uz^ekharthanu baâbhodathenu baarets âsher hotseythanu mishsham

92. Hâlo shaqod shaqadnu b^ebheith^ekha v^eshamor shamarnu eth kol âsher l^ekha bho

93. Ki hayinu âbhadim baarets hazzoth vayyotsienu Adonay mishsham ubhaneynu ittanu

94. Mah gadol hashshalom âsher attah nothēn laholʿkhim l^ephanekha bh^etsedeq

95. Ki yaâlu bh^eney Yisrael Lirushalaim ʻmiyyamim yamimah raoh nir^eeh eth hannabhi

96. Shamor shamarnu thorath Adonay v^enathan shalom lanu ul^ebhaneynu

97. Vayyaal haish im bānayv v^ekol haâbhadim asher lo liroth hair hagg^edolah

TEXT VIII. Section 1.

Also I heard the voice of the Lord, saying, Whom shall I send, -

98. And the seer said, Listen to the voice of the Lord, and let Israel go from before thee.

99. We have heard of the judgments of the king, and we will send builders every day to his city.

100. I will hearken to your voice, and I will send preachers of peace into your land.

101. Whom hast thou sent from the city, and what gavest thou to him, and what saidst thou to him?

102. I will keep all the statutes and judgments of my God, and I will not walk with wicked persons.

103. I will call to mind all the days of our bondage when we were in Egypt and toiled hard there.

104. The kings have listened to the voice of evil councillors, and have sent spies to-day into our cities.

105. Art not thou his servant? why hast thou not observed the statutes of thy God?

106. In vain has he proclaimed the law of the Lord: the nations hearkened not to the preachers.

107. When the Lord brought you forth out of Egypt, the fame thereof was heard in all lands.

108. The Lord sent thunders from Mount Sinai on the day when he delivered his law to Moses.

TEXT VIII. Section 1.

shall I send whom my Lord voice the I heard

וָאֶשְׁמַע אֶת־קוֹל אֲדֹנָי אֹמֵר אֶת־מִי אֶשְׁלַח

98 וַיֹּאמֶר הָרֹאֶה שְׁמַע לְקוֹל אֲדֹנָי וְשַׁלַּח יִשְׂרָאֵל מִלְפָנֶיךָ

99 שָׁמַעְנוּ לְמִשְׁפְּטֵי הַמֶּלֶךְ וְנִשְׁלַח יוֹם יוֹם בְּנֵים לְעִירוֹ

100 אֶשְׁמַע לְקוֹלְכֶם וְאֶשְׁלַח מַשְׁמִיעֵי שָׁלוֹם אֶל אַרְצְכֶם

101 אֶת־מִי שָׁלַחְתָּ מֵהָעִיר וּמַה נָּתַתָּ לוֹ וּמָה אָמַרְתָּ אֵלָיו

102 אֶשְׁמֹר כָּל חֻקֵּי אֱלֹהַי וּמִשְׁפָּטָיו וְלֹא אֵלֵךְ עִם רְשָׁעִים

103 אֶזְכֹּר כָּל יְמֵי עַבְדָּתֵנוּ כַּאֲשֶׁר הָיִינוּ בְּמִצְרַיִם וְעָבַד עָבַדְנוּ שָׁם

104 הַמְּלָכִים שָׁמְעוּ לְקוֹל יְעֻצֵי רְשָׁעִים וְשָׁלְחוּ הַיּוֹם מְרַגְּלִים אֶל עָרֵינוּ

105 הֲלֹא אַתָּה עַבְדּוֹ לָמָּה לֹא שָׁמַרְתָּ חֻקֵּי אֱלֹהֶיךָ

106 לַשָּׁוְא הִשְׁמִיעַ תּוֹרַת יי: הַגּוֹיִם לֹא שָׁמְעוּ לַמְּבַשְּׂרִים

107 בְּהוֹצִיאֲכֶם יי מֵאֶרֶץ מִצְרַיִם הַקּוֹל נִשְׁמַע בְּכָל הָאַרְצוֹת

108 וַיִּשְׁלַח יי קוֹלוֹת מֵהַר סִינַי בַּיּוֹם אֲשֶׁר נָתַן תּוֹרָתוֹ אֶל מֹשֶׁה

Section 2.

---and who will go for us? Then said I, Here am I, send me!

109. Remember me, O my master! and preserve me, and take me out of the city to my own country.

110. And the spies said, What shall we say to the king of that country to which we are going?

111. Behold, I have set my righteous servant as a watchman on the tower on Mount Sion.

112. What said Samuel to the wicked king who kept not the charge of the Lord his God?

113. Why have not thy servants gone up from year to year to worship God in His house?

114. What man is he whose sons have built him a house like a palace in this city?

115. Peace be to the house which thou hast built; thy servants have not laboured in vain in it.

116. And the guards said, Behold us! send us! we will go to the city of Magdala.

117. Aforetime, when Pharaoh would not let the children of Israel go, did not the Lord lead us forth from Egypt?

118. Let us listen to His voice and the Lord will remember us in the house of bondage.

119. Behold, He gave peace in all the days of Solomon, who built the house of God in our city.

Section 2.

send me behold me and I said for us shall go and who

וּמִי יֵלֵךְ לָנוּ וָאֹמַר הִנֵּנִי שְׁלָחֵנִי

109 זָכְרֵנִי אֲדֹנָי וְשָׁמְרֵנִי וַהֲבִיאֵנִי מֵהָעִיר לְאַרְצִי

110 וַיֹּאמְרוּ הַמְרַגְּלִים מָה נֹאמַר אֶל מֶלֶךְ הָאָרֶץ אֲשֶׁר נֵלֵךְ אֵלֶיהָ

111 הִנֵּה אָנֹכִי שַׂמְתִּי עַבְדִּי הַצַּדִּיק לְשֹׁמֵר עַל מִגְדַּל הַר צִיּוֹן

112 מַה אָמַר שְׁמוּאֵל לַמֶּלֶךְ הָרָשָׁע אֲשֶׁר לֹא שָׁמַר מִשְׁמֶרֶת יי אֱלֹהָיו

113 לָמָּה לֹא עָלוּ עֲבָדֶיךָ מְעָמִים יָמִימָה לַעֲבֹד אֶת אֱלֹהִים בְּבֵיתוֹ

114 מִי הָאִישׁ אֲשֶׁר בָּנָיו בָּנוּ לוֹ בַּיִת כְּבֵית הַמֶּלֶךְ בָּעִיר הַזֹּאת

115 שָׁלוֹם לְבֵיתְךָ אֲשֶׁר בָּנִיתָ עֲבָדֶיךָ לֹא עָמְלוּ שָׁוְא בוֹ

116 וַיֹּאמְרוּ הַשֹּׁמְרִים הִנָּנוּ שְׁלָחֵנוּ אֲנַחְנוּ נֵלֵךְ לְעִיר מַגְדָּלָא

117 לְפָנִים בַּאֲשֶׁר פַּרְעֹה לֹא שִׁלַּח אֶת בְּנֵי יִשְׂרָאֵל הֲלֹא יי הוֹצִיאָנוּ מִמִּצְרָיִם

118 נִשְׁמַע לְקוֹלוֹ וַאֲדֹנָי יִזְכְּרֵנוּ בְּבֵית עֲבָדִים

119 הִנֵּה נָתַן שָׁלוֹם בְּכָל יְמֵי שְׁלֹמֹה אֲשֶׁר בָּנָה בַיִת אֵל בְּעִירֵנוּ

TEXT IX. Section 1.

And there arose not a prophet since in Israel- - - - -

120. When the Lord shall raise up to you a great prophet, listen ye to his voice.

121. The prophets arose and went up to Mount Sion to see the grandees of the city.

122. Will not the Lord raise up a prophet among the children of Israel, who will make mention of His law to us?

123. The king remembered us not in the day in which we went to see the sons of the prophet.

124. And the men arose and ascended the mountains, and went every man to his own house.

125. Heard they not the voice of the prophet, saying, Arise ye from this city, and go ye to Mount Carmel?

126. Preserve thou me, O my God, from them that rise up against me; cast out the wicked that they rise not again.

127. And the man said, moreover, to his son, Arise, let us go home to our city with the sons of the prophet.

128. Did not the Lord send unto you a great prophet while ye were still in the land of bondage?

129. If your children serve the gods of the Gentiles, He will not henceforth grant unto you peace.

130. The wicked men of the city rose up and went to the house of the king while it was yet day.

TEXT IX. Section 1.

in Israel since prophet arose and not
וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל

120 כִּי יָקִים יי לָכֶם נָבִיא גָּדוֹל שִׁמְעוּ לְקוֹלוֹ

121 קָמוּ הַנְּבִיאִים וְעָלוּ לְהַר צִיּוֹן לִרְאוֹת גְּדוֹלֵי הָעִיר

122 הֲלֹא יָקִים אֲדֹנָי לִבְנֵי יִשְׂרָאֵל נָבִיא אֲשֶׁר יַזְכִּיר תּוֹרָתוֹ לָנוּ

123 לֹא זָכָרְנוּ הַמֶּלֶךְ בַּיּוֹם אֲשֶׁר הָלַכְנוּ לִרְאוֹת בְּנֵי הַנָּבִיא

124 וַיָּקֻמוּ הָאֲנָשִׁים וַיַּעֲלוּ עַל הֶהָרִים וַיֵּלְכוּ אִישׁ אִישׁ לְבֵיתוֹ

125 הֲלֹא שָׁמְעוּ אֶת קוֹל הַנָּבִיא לֵאמֹר קוּמוּ צְאוּ מִן הָעִיר הַזֹּאת וּלְכוּ אֶל הַר הַכַּרְמֶל

126 שָׁמְרֵנִי אֱלֹהַי מִן הַקָּמִים עָלַי שַׁלַּח אֶת הָרְשָׁעִים מִן־יְקוּמוּן

127 וַיֹּאמֶר עוֹד הָאִישׁ אֶל בְּנוֹ קוּם נֵלֵךְ לְעִירֵנוּ אֶל בֵּיתֵנוּ עִם בְּנֵי הַנָּבִיא

128 הֲלֹא שָׁלַח יי נָבִיא גָּדוֹל אֲלֵיכֶם בִּהְיוֹתְכֶם עוֹד בְּאֶרֶץ עַבָדִים

129 אִם יַעַבְדוּ בְנֵיכֶם אֱלֹהֵי הַגּוֹיִם לֹא יִתֵּן עוֹד לָכֶם שָׁלוֹם

130 אַנְשֵׁי הָעִיר הָרְשָׁעִים קָמוּ וְעָלוּ לְבֵית הַמֶּלֶךְ בְּעוֹד יוֹם

Section 2.

- - - like unto Moses, whom the Lord knew face to face.

131. Hath not the Lord established his servant Moses as a prophet and a judge over us?

132. And Moses said to Pharaoh, We know not with what we shall serve the Lord in this land.

133. Didst thou not know the man whom the king sent this day to the house of the prophet?

134. And Pharaoh let all the children of Israel go from Egypt, and Moses and Aaron saw his face no more.

135. And it came to pass, that all who knew the law of the Lord went up to the house of God which was on the hill of Sion.

136. We have seen the king face to face, and we have given him this counsel.

137. The wicked knew not thy law, and they have not remembered thy righteous judgments.

138. And the men of the city said, We have been wicked, and the Lord our God will not protect us.

139. The Lord will save us, and we will make known to all nations the salvation of our God.

140. Publish ye the law of the Lord to all lands; make known his salvation to all nations.

141. And it fell upon a day that the prophet saw the king as he went forth from the city of David.

Section 2.

faces to faces he knew him who like Moses
כְּמֹשֶׁה אֲשֶׁר יְדָעוֹ יי פָּנִים אֶל פָּנִים

131 הֲלֹא נָתַן יי אֶת עַבְדּוֹ מֹשֶׁה לְנָבִיא וּלְשַׁפֵּט עָלֵינוּ

132 וַיֹּאמֶר מֹשֶׁה אֶל פַּרְעֹה לֹא נֵדַע מַה נַּעֲבֹד אֶת יי בָּאָרֶץ הַזֹּאת

133 הֲלֹא יָדַעְתָּ אֶת הָאִישׁ אֲשֶׁר שְׁלָחוֹ הַמֶּלֶךְ הַיּוֹם אֶל בֵּית הַנָּבִיא

134 וַיְשַׁלַּח פַּרְעֹה אֶת כָּל בְּנֵי יִשְׂרָאֵל מִמִּצְרַיִם וּמֹשֶׁה וְאַהֲרֹן לֹא רָאוּ פָּנָיו עוֹד

135 וַיְהִי כָּל יִדְעֵי תוֹרַת יי עָלוּ אֶל בֵּית אֵל אֲשֶׁר עַל הַר צִיּוֹן

136 רָאִינוּ הַמֶּלֶךְ פָּנִים אֶל פָּנִים וְנָתַנוּ לוֹ הָעֵצָה הַזֹּאת

137 הָרְשָׁעִים לֹא יָדְעוּ תוֹרָתְךָ וְלֹא זָכְרוּ מִשְׁפָּטֶיךָ הַצַּדִּיקִים

138 וַיֹּאמְרוּ אַנְשֵׁי הָעִיר הִרְשַׁעְנוּ וַיי אֱלֹהֵינוּ לֹא יִשְׁמְרֵנוּ

139 יוֹשִׁיעֵנוּ אֲדֹנָי וְנוֹדִיעַ בְּכָל הַגּוֹיִם יְשׁוּעַת אֱלֹהֵינוּ

140 הַשְׁמִיעוּ תוֹרַת יי לְכָל הָאֲרָצוֹת וְהוֹדִיעוּ יְשׁוּעָתוֹ בְּכָל הַגּוֹיִם

141 וַיְהִי הַיּוֹם וְהַנָּבִיא רָאָה הַמֶּלֶךְ בְּצֵאתוֹ מֵעִיר דָּוִד

TEXT X. SECTION 1.

How long will this people provoke me? and how long will it be ere ----------

142. Have not this people whom he brought out of the land of bondage provoked the Lord daily?

143. Let us beware of him, and obey his voice, for we certainly know that God is with him.

144. How long shall my servants labour for nought in thy house from year to year?

145. And the people hearkened not to the voice of Moses, and they despised the counsel of the Lord.

146. The wicked have provoked the Lord, saying, Who seeth us, and who knoweth our counsel?

147. Hath not the prophet made known that there shall be no peace to those who provoke the Lord?

148. This shall be to you a day to be observed by you, and by your wives and children in this land.

149. And the man said to the counsellors, Here am I! send me to the house of the judge.

150. Knowest thou not that the Lord has given thee cities which thou didst not build in the kingdom of Canaan?

151. Knoweth not thy king that I the Lord give peace to the nations that keep my law?

152. They rose up from thence to announce peace, and to make known the statutes of the Lord to all nations.

TEXT X. Section 1.

and how long will they not this people will provoke me till when

עַד־אָנָה יְנַאֲצֵנִי הָעָם הַזֶּה — וְעַד־אָנָה לֹא

142 הֲלֹא נִאֵץ הָעָם הַזֶּה יוֹם יוֹם אֶת יי אֲשֶׁר הוֹצִיאוּ
מֵאֶרֶץ עֲבָדִים

143 נִשְׁמֵר מִפֶּנָּיו וְנִשְׁמַע לְקוֹלוֹ כִּי יָדֹעַ יָדַעְנוּ כִּי
אֱלֹהִים עִמּוֹ

144 עַד אָנָה יַעַמְלוּ עֲבָדַי מְיֻמִּים יָמִימָה בְּבֵיתְךָ לַשָּׁוְא

145 וְלֹא שָׁמַע הָעָם לְקוֹל מֹשֶׁה וַעֲצַת יי נְאָצוּ

146 הָרְשָׁעִים נְאָצוּ אֶת אֲדֹנָי לֵאמֹר מִי רֹאֵנוּ וּמִי יֹדֵעַ
עֲצָתֵנוּ

147 הֲלֹא הוֹדִיעַ הַנָּבִיא לֵאמֹר שָׁלוֹם לֹא יִהְיֶה לְכָל
אִישׁ אֲשֶׁר נִאֵץ אֶת יי

148 הַיּוֹם הַזֶּה יִהְיֶה לְמִשְׁמֶרֶת לָכֶם וְלִנְשֵׁיכֶם וְלִבְנֵיכֶם
בָּאָרֶץ הַזֹּאת

149 וַיֹּאמֶר הָאִישׁ לַיְּעָצִים הִנֵּנִי שְׁלָחוּנִי לְבֵית הַשֹּׁפֵט

150 הֲלֹא יָדַעְתָּ כִּי נָתַן לְךָ יי בְּמַמְלֶכֶת כְּנַעַן עָרִים
אֲשֶׁר לֹא בָנִיתָ

151 הֲלֹא יָדַע מַלְכְּךָ כִּי אֲנִי אֲדֹנָי נֹתֵן שָׁלוֹם לַגּוֹיִם
הַשֹּׁמְרִים אֶת תּוֹרָתִי

152 קָמוּ וַיֵּלְכוּ מִשָּׁם לְבַשֵּׂר שָׁלוֹם וּלְהוֹדִיעַ חֻקֵּי יי
לְכָל הַגּוֹיִם

Section 2.

- - - they will believe me, for all the signs which I have shewed among them?

153. Come ye, see all the signs which I have wrought among you, and believe ye in me.

154. How great were the signs which the Lord wrought among us, in bringing us out of the land of bondmen!

155. Will not the Lord grant peace and truth to his people in the land which He giveth to them?

156. And he said, I have appointed my son to be king over Israel; and they said, Amen! the Lord say so too.

157. And it came to pass that Saul prophesied; and all who knew him said, Is Saul also among the prophets?

158. The guards of the city sent his sons away from thence, because they had provoked the king.

159. If they will not believe thee, they will believe in all the signs which the Lord will make.

160. All nations have said, What meaneth this great sign which the Lord hath made?

161. Am I thy son's keeper? How long wilt thou provoke me by sending thy servants to follow me?

162. What man is he that judgeth righteous judgment? Peace be to him, and to all his house!

163. And the king's sons said to the recorder, Build thyself an house in this city before finishing the palace.

Section 2.

in midst of it I made which signs for all in me will believe

יַאֲמִינוּ בִי בְּכֹל הָאֹתוֹת אֲשֶׁר עָשִׂיתִי בְּקִרְבּוֹ

153 לְכוּ רְאוּ כָּל הָאוֹתוֹת אֲשֶׁר עָשִׂיתִי בְקִרְבְּכֶם וְהַאֲמִינוּ בִי

154 מַה גָּדְלוּ הָאוֹתוֹת אֲשֶׁר עָשָׂה יי בִקְרֵבֵנוּ בְּהוֹצִיאֵנוּ מֵאֶרֶץ עֲבָדִים

155 הֲלֹא יִתֵּן יי שָׁלוֹם וֶאֱמֶת לְעַמּוֹ בָּאָרֶץ אֲשֶׁר הוּא נֹתֵן לָהֶם

156 וַיֹּאמֶר שַׂמְתִּי אֶת בְּנִי לִהְיוֹת מֶלֶךְ עַל יִשְׂרָאֵל וַיֹּאמְרוּ אָמֵן כֵּן יֹאמַר יי

157 וַיְהִי כִּי נִבָּא שָׁאוּל וַיֹּאמֶר כָּל יוֹדְעוֹ הֲגַם שָׁאוּל בַּנְּבִיאִים

158 שֹׁמְרֵי הָעִיר שִׁלְּחוּ אֶת בָּנָיו מִשָּׁם כִּי נִאֲצוּ אֶת הַמֶּלֶךְ

159 אִם לֹא יַאֲמִינוּ בְךָ וְהֶאֱמִינוּ לְכָל הָאוֹתוֹת אֲשֶׁר יַעֲשֶׂה אֲדֹנָי

160 אָמְרוּ כָל הַגּוֹיִם מָה הָאוֹת הַגְּדֹלָה הַזֹּאת אֲשֶׁר עָשָׂה אֲדֹנָי

161 הַשֹּׁמֵר בְּנְךָ אָנֹכִי עַד אָנָה תְנַאֲצֵנִי בְשָׁלְחֲךָ עֲבָדֶיךָ לְרַגְּלִי

162 מִי הָאִישׁ הַשֹּׁפֵט מִשְׁפַּט צֶדֶק שָׁלוֹם לוֹ וּלְכָל בֵּיתוֹ

163 וַיֹּאמְרוּ בְנֵי הַמֶּלֶךְ לַמַּזְכִּיר בְּנֵה לְךָ בַיִת בָּעִיר הַזֹּאת לִפְנֵי כַלּוֹת בֵּית הַמֶּלֶךְ

TEXT XI.

And there was not among the children of Israel a goodlier person than he.

164. I have heard that there is not a more righteous man than he among the sons of the prophets.

165. There is not one who knoweth not that Saul is the goodliest man among all the people.

166. Is there none that believeth in the Lord among all the people for all the signs that we have seen?

167. There is not a city in all the kingdom of Canaan which the Lord will not deliver unto us.

168. At the time when there was no king over our people He sent us Saul to reign over us.

169. Am not I the Lord a just God and a Saviour? for I am God, and there is none else.

170. I have nothing in my house, and none of my servants have seen thy son, and he is not in this town.

171. Behold, the Lord hath given us Saul the son of Kish, a goodly man, and hath caused him to reign over us.

172. Wherefore did the judges and the councillors listen to the false report concerning the good queen?

173. In all the kingdom and in all the land we have made known that there is no god like our God.

174. Of old, when we were in Egypt, and when we had no protector, the Lord led us forth from thence.

TEXT XI.

from him goodlier from sons man and there was not

וְאֵין אִישׁ מִבְּנֵי יִשְׂרָאֵל טוֹב מִמֶּנּוּ

164 שָׁמַעְתִּי כִּי אֵין אִישׁ צַדִּיק מִמֶּנּוּ בִּבְנֵי הַנְּבִיאִים

165 אֵין אִישׁ אֲשֶׁר לֹא יָדַע כִּי שָׁאוּל אִישׁ טוֹב מִכָּל הָעָם

166 הַאֵין אִישׁ מִכָּל הָעָם אֲשֶׁר יַאֲמִין בַּיי לְכָל הָאוֹתוֹת אֲשֶׁר רָאִינוּ

167 אֵין עִיר בְּכָל מַמְלֶכֶת כְּנַעַן אֲשֶׁר לֹא יִתֵּן יי לְפָנֵינוּ

168 בַּיּוֹם אֲשֶׁר לֹא הָיָה מֶלֶךְ עַל עַמֵּנוּ שָׁלַח לָנוּ שָׁאוּל לִמְלֹךְ עָלֵינוּ

169 הֲלֹא אֲנִי יי אֵל צַדִּיק וּמוֹשִׁיעַ כִּי אֲנִי אֵל וְאֵין עוֹד

170 אֵין לִי כֹל בְּבֵיתִי וְאֵין אִישׁ מֵעֲבָדַי אֲשֶׁר רָאָה בְנָהּ וְאֵיֶנּוּ בָּעִיר הַזֹּאת

171 הִגֵּה אֲדֹנִי נָתַן לָנוּ אֶת שָׁאוּל בֶּן־קִישׁ אִישׁ טוֹב וְהַמְלִיכוֹ עָלֵינוּ

172 לָמָּה שָׁמְעוּ הַשֹּׁפְטִים וְהַיּוֹעֲצִים לְשֵׁמַע שָׁוְא טֵל דְּבַר הַמַּלְכָּה הַטֹּבָה

173 הוֹדַעְנוּ בְכָל הַמַּמְלָכָה וּבְכָל הָאָרֶץ כִּי אֵין אֱלֹהִים כֵּאלֹהֵינוּ

174 לְפָנִים כַּאֲשֶׁר הָיִינוּ בְּמִצְרַיִם וְאֵין שֹׁמֵר אֹתָנוּ יי הוֹצִיאָנוּ מִשָּׁם

TEXT XII. Section 1.

And the children of Israel did according to the word of Moses.

175. We have not done according to the statutes and judgments of God who brought us up from Egypt.

176. I have seen all the works of the king which he hath made throughout the whole of the land.

177. What were the words which the guards of the city spake unto him in his going forth from thence?

178. Behold, he has not hearkened to the words which the prophets spake unto the sons of Israel.

179. We have not acted according to all the righteous law which Moses proclaimed to us on Mount Sinai.

180. For this fellow, whose servants thou didst guard in the wilderness, is such a son of Belial that a man cannot speak to him.

181. The kings of the earth knew not that our God spake to Moses face to face.

182. Rise ye, go to the city, and tell this word to the sons of the prophets.

183. Why have not my people Israel believed in all the words which my prophets have spoken to them?

184. We know that the men who talked with the spies have provoked the king from speaking to him.

185. Did not thy servants say, that they saw the man talking with the spies in his house?

TEXT XII. Section 1.

according to the word did and the sons

וּבְנֵי יִשְׂרָאֵל עָשׂוּ כִּדְבַר מֹשֶׁה

175 לֹא עָשִׂינוּ כְּכָל חֻקֵּי וּמִשְׁפְּטֵי אֱלֹהִים אֲשֶׁר הוֹצִיאָנוּ מִמִּצְרַיִם

176 רָאִיתִי כָל מַעֲשֵׂי הַמֶּלֶךְ אֲשֶׁר עָשָׂה בְּכָל הָאָרֶץ

177 מָה הַדְּבָרִים אֲשֶׁר דִּבְּרוּ אֵלָיו שֹׁמְרֵי הָעִיר בְּצֵאתוֹ מִשָּׁם

178 הִנֵּה לֹא שָׁמַע הַדְּבָרִים אֲשֶׁר דִּבְּרוּ הַנְּבִיאִים אֶל בְּנֵי יִשְׂרָאֵל

179 לֹא עָשִׂינוּ כְּכָל הַתּוֹרָה הַצַּדִּיקָה אֲשֶׁר הִשְׁמִיעַ מֹשֶׁה לָנוּ עַל הַר סִינָי

180 כִּי זֶה הָאִישׁ אֲשֶׁר שָׁמַרְתָּ אֶת עַבָדָיו בַּמִּדְבָּר הוּא בֶּן בְּלִיַּעַל מְדַבֵּר אֵלָיו

181 לֹא יָדְעוּ מַלְכֵי הָאָרֶץ כִּי אֱלֹהֵינוּ דִּבֵּר עִם מֹשֶׁה פָּנִים אֶל פָּנִים

182 קוּמוּ לְכוּ אֶל הָעִיר וְאִמְרוּ אֶת הַדָּבָר הַזֶּה לִבְנֵי הַנְּבִיאִים

183 לָמָּה לֹא הֶאֱמִין עַמִּי יִשְׂרָאֵל לְכָל הַדְּבָרִים אֲשֶׁר דִּבְּרוּ נְבִיאַי אֵלָיו

184 יָדַעְנוּ כִּי הָאֲנָשִׁים הַמְּדַבְּרִים עִם הַמְּרַגְּלִים נִאֲצוּ אֶת הַמֶּלֶךְ מְדַבֵּר אֵלָיו

185 הֲלֹא אָמְרוּ עֲבָדֶיךָ לֵאמֹר רָאִינוּ הָאִישׁ מְדַבֵּר עִם הַמְּרַגְּלִים בְּבֵיתוֹ

Section 2.

And they borrowed of the Egyptians jewels of silver and jewels of gold, and raiment.

186. Has not the Lord brought out you and your sons, with raiment, and with gold and silver?

187. We asked the man, saying, Who gave thee the garments which we see in thine house?

188. And it came to pass, that in the days when we were in the wilderness we saw the great signs which the Lord wrought.

189. And his servants said, If the prophet had bid thee do some great thing, wouldst thou not have done it?

TEXT XIII. Section 1.

What is man, that thou art mindful of him? - - - - -

190. Wilt thou not remember the word which the man spake to the prophet in the wilderness?

191. Thou shalt keep the gold and silver in thine house, and thou shalt send the men from thence.

192. If ye will not hearken to the law of the Lord, He will not protect thee and thy children, nor will he give thee peace.

193. Remember ye to give to the sons of the prophets on Mount Carmel gold, silver, and garments.

194. Wilt thou not walk in the law of the Lord, as thou walkedst in the days when thou wast a bondman in Egypt?

Section 2.

garments and gold and silver jewels asked
וַיִּשְׁאֲלוּ מִמִּצְרַיִם כְּלֵי כֶסֶף וּכְלֵי זָהָב וּשְׂמָלוֹת

186 הֲלֹא יי הוֹצִיא אֶתְכֶם וּבְנֵיכֶם בִּשְׂמָלוֹת בְּכֶסֶף וּבְזָהָב

187 וַנִּשְׁאַל אֶת הָאִישׁ לֵאמֹר מִי נָתַן לְךָ הַשְּׂמָלוֹת אֲשֶׁר רֹאִים אֲנַחְנוּ בְּבֵיתְךָ

188 וַיְהִי בַּיָּמִים אֲשֶׁר הָיִינוּ בַּמִּדְבָּר רָאִינוּ הָאוֹתוֹת הַגְּדֹלוֹת אֲשֶׁר עָשָׂה אֲדֹנָי

189 וַיֹּאמְרוּ עֲבָדָיו דָּבָר גָּדוֹל הַנָּבִיא דִּבֶּר אֵלֶיךָ הֲלוֹא תַעֲשֶׂה

TEXT XIII. Section 1.

thou wilt remember him that man what
מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ

190 הֲלֹא תִזְכֹּר הַדָּבָר אֲשֶׁר דִּבֶּר הָאִישׁ לַנָּבִיא בַּמִּדְבָּר

191 תִּשְׁמֹר הַזָּהָב וְהַכֶּסֶף בְּבֵיתְךָ וּתְשַׁלַּח הָאֲנָשִׁים מִשָּׁם

192 אִם לֹא תִשְׁמְעוּ לְתוֹרַת יי לֹא יִשְׁמֹר אֹתְךָ וּבָנֶיךָ וְלֹא יִתֵּן לְךָ שָׁלוֹם

193 זִכְרוּ לָתֵת לִבְנֵי הַנְּבִיאִים אֲשֶׁר עַל הַר הַכַּרְמֶל זָהָב וְכֶסֶף וּשְׂמָלוֹת

194 הֲלֹא תֵלֵךְ בְּתוֹרַת יי כַּאֲשֶׁר הָלַכְתָּ בַּיָּמִים אֲשֶׁר עָבַדְתָּ בְּמִצְרַיִם

Section 2.

- - - and the son of man, that thou visitest him?

195. And to Adam He said, Behold I am giving thee this good land to dress it and to keep it.

196. Thou shalt not visit the city; and thou shalt not hearken to the voice of the man that keepeth not the law.

197. When thou hast visited the king in the city, wilt thou not visit me in my house?

198. And the king said, Go from me; take heed to thyself, thou shalt see my face no more.

199. Thou shalt not serve the wicked king who obeyeth not my statutes and judgments.

200. The king visits our city, to see the men who remember the word of the Lord to do it.

201. If he will not remember the words of the messenger the king will not visit him.

202. And he said to the sons of the prophet, Go with us; and they went with him into his house.

203. Know ye the statutes of our God, which the kings and judges of the earth have not known.

204. How excellent are the words of the prophet who declares salvation to the sons of Israel!

205. Wilt thou not remember my son, and visit him, when thou goest to ask about the land?

Section 2.

thou shalt visit him that of Adam son
וּבֶן אָדָם כִּי תִפְקְדֶנּוּ

195 וּלְאָדָם אָמַר הִנֵּה אֲנִי נֹתֵן לְךָ הָאֲדָמָה הַטּוֹבָה
הַזֹּאת לְעָבְדָהּ וּלְשָׁמְרָהּ

196 לֹא תִפְקֹד אֶת הָעִיר וְלֹא תִשְׁמַע לְקוֹל הָאִישׁ
אֲשֶׁר אֵינֶנּוּ שֹׁמֵר הַתּוֹרָה

197 אִם פָּקַדְתָּ אֶת הַמֶּלֶךְ בָּעִיר הֲלֹא תִפְקְדֵנִי בְּבֵיתִי

198 וַיֹּאמֶר הַמֶּלֶךְ לֵךְ מֵעָלַי הִשָּׁמֵר לְךָ לִרְאוֹת פָּנַי
עוֹד

199 לֹא תַעֲבֹד אֶת הַמֶּלֶךְ הָרָשָׁע אֲשֶׁר לֹא שָׁמַע
לְחֻקַּי וּלְמִשְׁפָּטַי

200 הַמֶּלֶךְ פָּקַד עִירֵנוּ לִרְאוֹת הָאֲנָשִׁים הַזְּכָרִים דְּבַר
יי לַעֲשׂוֹתוֹ

201 אִם לֹא יִזְכֹּר דִּבְרֵי הַשָּׁלִיחַ הַמֶּלֶךְ לֹא יִפְקְדֵנוּ

202 וַיֹּאמֶר לִבְנֵי הַנָּבִיא לְכוּ אִתָּנוּ וַיֵּלְכוּ לְבֵיתוֹ

203 דְּעוּ אֶת חֻקֵּי אֱלֹהֵינוּ אֲשֶׁר לֹא יָדְעוּ מַלְכֵי וְשֹׁפְטֵי
הָאָרֶץ

204 מַה טּוּבוּ דִבְרֵי הַנָּבִיא הַמַּשְׁמִיעַ יְשׁוּעָה לִבְנֵי
יִשְׂרָאֵל

205 הֲלֹא תִזְכֹּר אֶת בְּנִי לְפָקְדוֹ בְּיוֹם לָכְתְּךָ לִשְׁאוֹל
עַל דְּבַר הָאֲדָמָה

TEXT XIV.

And before he came near to them, they conspired against him to slay him.

206. Before thou nearest the city thou shalt enquire for the house of the sons of the prophets.

207. Take heed to thyself, for behold the sons of Jacob have conspired against thee to put thee to death.

208. And it was so, that when the messengers drew near he gave them money, and they went to their own houses.

209. And the prophet said to the king, Thou shalt not put the men to death, for they are righteous.

210. Did not the great men of this land conspire to put him and his sons to death?

211. Before we neared Mount Sion we prayed for the peace of the children of Israel.

212. If ye will not watchfully guard gold and silver the king will put you to death.

213. Before the great men drew near to slay them, the seer brought them out from the city.

214. The men earnestly entreated us to let them go to see their sons and daughters in Bethel.

215. Remember ye that the prophet said to you, Ye shall serve the Lord in this land.

216. Remember ye the Sabbath-day, to observe it in the land which I give unto you and to your children.

TEXT XIV.

	to kill him	they conspired	them	he will near	and before
	וּבְטֶרֶם יִקְרַב אֲלֵיהֶם וַיִּתְנַכְּלוּ אֹתוֹ לַהֲמִיתוֹ				
206	בְּטֶרֶם תִּקְרַב אֶל הָעִיר תִּשְׁאַל לְבֵית בְּנֵי הַנְּבִיאִים				
207	הִשָּׁמֵר לְךָ כִּי הִגֵּד בְּנֵי יַעֲקֹב הִתְנַכְּלוּ אֹתְךָ לַהֲמִיתֶךָ				
208	וַיְהִי בִקְרֹב הַמְבַשְּׂרִים נָתַן לָהֶם כֶּסֶף וַיֵּלְכוּ לְבָתֵּיהֶם				
209	וַיֹּאמֶר הַנָּבִיא אֶל הַמֶּלֶךְ לֹא תָמִית הָאֲנָשִׁים כִּי צַדִּיקִים הֵמָּה				
210	הֲלֹא הִתְנַכְּלוּ גְּדוֹלֵי הָאָרֶץ הַזֹּאת לְהָמִית אֹתוֹ וְאֶת בָּנָיו				
211	בְּטֶרֶם נִקְרַב אֶל הַר צִיּוֹן שָׁאֲלוּ אֶת בְּנֵי יִשְׂרָאֵל לְשָׁלוֹם				
212	אִם לֹא שָׁמֹר תִּשְׁמְרוּ הַזָּהָב וְהַכֶּסֶף יְמִיתֻכֶם הַמֶּלֶךְ				
213	בְּטֶרֶם יִקְרְבוּ הַגְּדוֹלִים לַהֲמִיתָם הַנָּבִיא הוֹצִיאָם מֵהָעִיר				
214	שָׁאֹל שְׁאָלוּנוּ הָאֲנָשִׁים לְשַׁלְּחָם לִרְאוֹת בְּנֵיהֶם וּבְנוֹתֵיהֶם בְּבֵית אֵל				
215	זִכְרוּ כִי הַנָּבִיא אָמַר לָכֶם בָּאָרֶץ הַזֹּאת תַּעַבְדוּ אֶת יי				
216	זִכְרוּ אֶת יוֹם הַשַּׁבָּת לְשָׁמְרוֹ בָּאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָכֶם וּלְבָנֵיכֶם				

TEXT XV.

Go, return into Egypt: for all the men are dead which sought thy life.

217. Go ye, return to Ziklag: for the men of this city seek your lives.

218. All the wicked men who have conspired against thee and sought thy life are returned home.

219. If thou seek the Lord from thence with all thy soul, He will preserve thee in the land whither thou returnest.

220. After all the children of Israel have gone forth into the wilderness, thou shalt not cause the people to return.

221. And he said to Elijah, There is no nation or kingdom whither my lord hath not sent to seek thee.

222. When Balaam saw all Israel he said, May my soul die the death of the righteous!

223. And it shall be in that day that the Lord shall be to you a God, and ye shall be to him a people.

224. And it was so, that the guards sent the man to the house in which they kept those who were appointed to death.

225. And now, O God of Israel, let thy word I pray thee be verified which thou spakest to thy servant David.

226. Hath not the king established judges, to condemn the wicked and to justify the righteous?

227. Come ye, let us return to our own land: for the man is dead who sought our lives.

TEXT XV.

who sought they have died return go
לֵךְ שֻׁב מִצְרַיִם כִּי מֵתוּ כָּל הָאֲנָשִׁים הַמְבַקְשִׁים
soul thy
אֶת נַפְשֶׁךָ

217 לְכוּ שׁוּבוּ לְצִקְלָג כִּי אַנְשֵׁי הָעִיר הַזֹּאת מְבַקְשִׁים
אֶת נַפְשְׁכֶם

218 כָּל הָרָשָׁעִים אֲשֶׁר הִתְנַכְּלוּ אֹתְךָ וּבִקְשׁוּ אֶת נַפְשְׁךָ
שָׁבוּ בָיְתָה

219 אִם תְּבַקֵּשׁ יי מִשָּׁם בְּכָל נַפְשְׁךָ יִשְׁמָרְךָ בָּאָרֶץ אֲשֶׁר
תָּשׁוּב בָּהּ

220 אַחֲרֵי אֲשֶׁר הָלְכוּ כָל בְּנֵי יִשְׂרָאֵל לַמִּדְבָּר אַל תָּשֵׁב
אֶת הָעָם

221 וַיֹּאמֶר אֶל אֱלִיָּהוּ אֵין גּוֹי וּמַמְלָכָה אֲשֶׁר לֹא שָׁלַח
אֲדֹנִי שָׁם לְבַקֶּשְׁךָ

222 וַיְהִי כַּאֲשֶׁר רָאָה בִלְעָם כָּל יִשְׂרָאֵל וַיֹּאמֶר תָּמֹת
נַפְשִׁי מוֹת צַדִּיקִים

223 וְהָיָה בַּיּוֹם הַהוּא אֲדֹנָי יִהְיֶה לָכֶם לֵאלֹהִים וְאַתֶּם
תִּהְיוּ לוֹ לְעָם

224 וַיְהִי כֵן וַיִּשְׁלְחוּ הַשֹּׁמְרִים אֶת הָאִישׁ אֶל הַבַּיִת אֲשֶׁר
שָׁמְרוּ בְנֵי מָוֶת בּוֹ

225 וְעַתָּה אֱלֹהֵי יִשְׂרָאֵל יֵאָמֵן נָא דְּבָרְךָ אֲשֶׁר דִּבַּרְתָּ
לְדָוִד עַבְדֶּךָ

226 הֲלֹא הֵקִים הַמֶּלֶךְ שֹׁפְטִים לְהַרְשִׁיעַ הָרָשָׁע וּלְהַצְדִּיק
הַצַּדִּיק

227 לְכוּ נָשׁוּבָה לְאַרְצֵנוּ כִּי מֵת הָאִישׁ הַמְבַקֵּשׁ אֶת
נַפְשֵׁנוּ

TEXT XVI.

There brake he the arrows of the bow, the shield, and the sword, and the battle.

228. The king sent his servants into the house of the great men, to search for all the swords and shields therein.

229. When the children of Israel slew them, they broke to shivers all their bows and swords.

230. As they drew near to the city the men of war slew the sons of the king.

231. Did not the great men conspire against the king, and slay him and his son in the battle?

232. Not a shield nor a spear was amongst the sons of Israel, in the days when the Philistines went up against them.

233. Before Joshua came near, the men searched all the houses of the city, and the spies were not there.

234. And he said, If they are not in this city where are they? when went they from hence?

235. And the kings approached with their banners to the city, and slew him on that day.

236. Art thou not the keeper of all the weapons of war, the shields, the swords, and the bows?

237. Why hast thou not sent to the guards of this city swords and shields and missiles?

238. They went forth from thence and sought throughout all cities for swords and bows.

TEXT XVI.

battle sword shield bow arrows he broke there

שָׁמָּה שִׁבֵּר רִשְׁפֵּי* קֶשֶׁת מָגֵן וְחֶרֶב וּמִלְחָמָה

228 הַמֶּלֶךְ שָׁלַח עֲבָדָיו לְבֵית הַגְּדֹלִים לְבַקֵּשׁ כָּל
הַחֲרָבוֹת וּמָגִנִּים אֲשֶׁר בּוֹ

229 בְּיוֹם הֲמִיתוֹם בְּנֵי יִשְׂרָאֵל שִׁבְּרוּ אֶת כָּל קַשְׁתוֹתֵיהֶם
וְחַרְבוֹתֵיהֶם

230 בְּקָרְבָם לָעִיר אַנְשֵׁי הַמִּלְחָמָה הֵמִיתוּ אֶת בְּנֵי
הַמֶּלֶךְ

231 הֲלֹא הַגְּדֹלִים הִתְנַבְּלוּ בַּמֶּלֶךְ וַיַּהַרְגוּ אֹתוֹ וְאֶת
בָּנוֹ בַּמִּלְחָמָה

232 אֵין מָגֵן וְאֵין חֶרֶב בְּיַד בְּנֵי יִשְׂרָאֵל בַּיּוֹם אֲשֶׁר עָלוּ
הַפְּלִשְׁתִּים עֲלֵיהֶם

233 בְּטֶרֶם יִקְרַב יְהוֹשֻׁעַ בִּקְשׁוּ הָאֲנָשִׁים בְּכָל הָעִיר וְאֵין
הַמְרַגְּלִים שָׁם

234 וַיֹּאמֶר אִם אֵינָם בָּעִיר הַזֹּאת וְאַיִם וּמָתַי הָלְכוּ
מִזֶּה

235 וַיִּקְרְבוּ הַמְּלָכִים אֶל הָעִיר עִם אוֹתוֹתֵיהֶם
וַיַּהַרְגוּהוּ בַּיּוֹם הַהוּא

236 הֲלֹא שָׁמַר אַתָּה כָּל כְּלֵי מִלְחָמָה הַמָּגִנִּים
וְהַחֲרָבוֹת וְהַקְּשָׁתוֹת

237 לָמָּה לֹא שָׁלַחְתָּ לְשָׁמְרֵי הָעִיר הַזֹּאת חֲרָבוֹת
וּמָגִנִּים וּשְׁלָחִים

238 וַיֵּצְאוּ מִשָּׁם וַיְבַקְּשׁוּ בְכָל הֶעָרִים חֲרָבוֹת וְקַשָּׁתוֹת

TEXT XVII.

When he slew them, then they sought him: and they returned and enquired early after God.

239. And the kings' sons returned to that city with the soldiers, and slew him in his house.

240. I will obey the voice of the prophet: and I will send my servant to enquire early after God in His house.

241. The servants of the king conspired against him, and slew him on that day, and returned to their city.

242. The king and his sons searched for the men who enquire early after God, according to the word of his prophet.

243. If ye shall go up against their city, will ye not demand from the king the soldiers who are with us?

244. Know ye that the Lord He is God: it is He that hath made us, and not we ourselves.

245. At the dawn of day they saw the men, and slew them in the city upon the hill.

246. When the judge was dead they returned to their own land, and told the matter to the prophet.

247. Thou hast magnified the law, and magnified thy word above all thy name.

248. And the prophet said to the king, Send soldiers to slay them who magnify themselves against thee.

249. And David returned to Saul, and delivered to him the sword of the Philistine whom he had slain.

250. Seek ye the Lord, for He will give peace to the righteous men who keep his law.

TEXT XVII.

enquired early returned they sought him he slew them if

אִם הָרַגְתָּם וּדְרַשׁוּהוּ וְשָׁבוּ וְשִׁחֲרוּ אֵל

239 וַיָּשֻׁבוּ בְּנֵי הַמְּלָכִים לָעִיר הַהִיא עִם אַנְשֵׁי
הַמִּלְחָמָה וַיַּהַרְגוּהוּ בְּבֵיתוֹ

240 אֶשְׁמַע לְקוֹל הַנָּבִיא וְאֶשְׁלַח אֶת עַבְדֵי לְשַׁחֵר אֵל
בְּבֵיתוֹ

241 עַבְדֵי הַמֶּלֶךְ הִתְנַכְּלוּ בוֹ וַיַּהַרְגוּהוּ בַּיּוֹם הַהוּא
וְשָׁבוּ לְעִירָם

242 הַמֶּלֶךְ וּבָנָיו בִּקְּשׁוּ אֶת הָאֲנָשִׁים הַמְשַׁחֲרִים אֵל
כִּדְבַר נְבִיאוֹ

243 אִם תַּעֲלוּ עַל עִירָם הֲלֹא תִשְׁאֲלוּ מֵהַמֶּלֶךְ אֶת
אַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר עִמָּנוּ

244 דְּעוּ כִּי יי הוּא הָאֱלֹהִים הוּא עָשָׂנוּ וְלֹא
אֲנַחְנוּ

245 כַּעֲלוֹת הַשַּׁחַר רָאוּ אֶת הָאֲנָשִׁים וַיַּהַרְגוּם בָּעִיר
עַל הָהָר

246 בְּמוֹת הַשֹּׁפֵט שָׁבוּ לְאַרְצָם וַיֹּאמְרוּ הַדָּבָר לַנָּבִיא

247 הִגְדַּלְתָּ הַתּוֹרָה וְהִגְדַּלְתָּ עַל כָּל שִׁמְךָ אִמְרָתֶךָ

248 וַיֹּאמֶר הַנָּבִיא לַמֶּלֶךְ שְׁלַח אֶת אַנְשֵׁי הַמִּלְחָמָה
לַהֲרֹג הָאֲנָשִׁים הַמַּגְדִּילִים עָלֶיךָ

249 וַיָּשָׁב דָּוִד אֶל שָׁאוּל וַיִּתֵּן לוֹ אֶת חֶרֶב הַפְּלִשְׁתִּי
אֲשֶׁר הָרַג

250 דִּרְשׁוּ אֶת יי כִּי הוּא יִתֵּן שָׁלוֹם לַצַּדִּיקִים הַשֹּׁמְרִים
תּוֹרָתוֹ

TEXT XVIII.

Rise up, get you forth from among my people, both ye and the children of Israel.

251. Go ye, serve the Lord according as ye have said, both ye and your people.

252. Lo! I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

253. Arise and demand from among my people at dawn of day the men who conspired against me to slay me.

254. Rise ye, return and go forth from amidst my people, for I will not give you food in this land.

255. In that day the great men gave food to every man who had not money to buy it.

256. The Israelites rose up in that day, and went forth from amongst the people of Pharaoh.

257. What have ye given to the men of war who went forth with you at dawn of day?

258. The lord of the land demanded jewels of gold and silver that he might send them food.

259. Those of thy people who have not swords and shields and bows shall not go with me.

260. Is not this kingdom better and greater than all the kingdoms of Canaan?

261. And the man arose, and said, Am I not better to the king than all the sons which he has in his house?

TEXT XVIII.

	also	ye	both		from the midst	depart	rise
	קוּמוּ	צְאוּ	מִתּוֹךְ	עַמִּי	גַּם	אַתֶּם	גַּם בְּנֵי יִשְׂרָאֵל

251 לְכוּ עִבְדוּ אֶת יי כְּדַבֶּרְכֶם גַּם אַתֶּם גַּם עַמְּכֶם

252 הִגֵּד־ שָׁמַעְתִּי בְקוֹלְכֶם לְכָל אֲשֶׁר אֲמַרְתֶּם לִי
וַאֲמִלִיךְ עֲלֵיכֶם מֶלֶךְ

253 קוּמוּ וְשַׁאֲלוּ מִתּוֹךְ עַמִּי בַּעֲלוֹת הַשַּׁחַר הָאֲנָשִׁים
אֲשֶׁר הִתְנַכְּלוּ בִי לְהָרְגֵנִי

254 קוּמוּ שׁוּבוּ וּצְאוּ מִתּוֹךְ עַמִּי כִּי לֹא אֶתֵּן לָכֶם
לֶחֶם בָּאָרֶץ הַזֹּאת

255 בַּיּוֹם הַהוּא נָתְנוּ הַגְּדֹלִים לֶחֶם לְכָל אִישׁ אֲשֶׁר
אֵין לוֹ כֶּסֶף לִשְׁבֹּר

256 וַיָּקֻמוּ יִשְׂרָאֵל בַּיּוֹם הַהוּא וַיֵּצְאוּ מִתּוֹךְ עַם פַּרְעֹה

257 מַה נִּתַּתֶּם לְאַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר יָצְאוּ אִתְּכֶם
בַּעֲלוֹת הַשַּׁחַר

258 אֲדֹנֵי הָאָרֶץ שָׁאַל כְּלֵי כֶסֶף וְזָהָב לִשְׁלֹחַ לָהֶם
לֶחֶם

259 אַנְשֵׁי עַמְּךָ אֲשֶׁר אֵין לָהֶם חֲרָבוֹת מָגִנִּים וּקְשָׁתוֹת
לֹא יֵלְכוּ אִתִּי

260 הֲלֹא הַמַּמְלָכָה הַזֹּאת טוֹבָה וּגְדֹלָה מִכָּל מַמְלְכוֹת
כְּנָעַן

261 וַיָּקָם הָאִישׁ וַיֹּאמֶר הֲלֹא אָנֹכִי טוֹב לַמֶּלֶךְ מִכָּל
הַבָּנִים אֲשֶׁר לוֹ בְּבֵיתוֹ

TEXT XIX.

I have found David my servant; with my holy oil have I anointed him.

262. The prophet found the holy oil, and anointed him as king over this land.

263. I visited the men of that city, and I sent them to procure oil for the shields and swords.

264. And I said to Saul, Lo, the Lord hath sent me to anoint thee to be king over His people, over Israel!

265. Now know I that the Lord hath saved His anointed, and hath heard him from His holy hill.

266. Behold, I have given thee my house, which I built in that city to which thou art going.

267. I have brought out my people from Egypt, with jewels of gold and jewels of silver and raiment.

268. I have sought for the man who makes the sacred oil, and he has not been found within the city.

269. And the prophet arose and anointed him king, and returned to the presence of the great men.

270. Behold, the prince has gone forth with his bow and his javelin, and ascended the Mount Carmel.

271. At dawn of day the watchmen saw him coming from the house in which the jewels of gold were found.

272. They have despised the word of the Holy One of Israel, and they have not kept the law of the Lord of Sabaoth.

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TEXT XIX.

I anointed holy oil I found

מָצָאתִי דָּוִד עַבְדִּי בְּשֶׁמֶן קָדְשִׁי מְשַׁחְתִּיו

262 הַנָּבִיא מָצָא אֶת הַשֶּׁמֶן הַקֹּדֶשׁ וּמְשָׁחָהוּ לְמֶלֶךְ עַל הָאָרֶץ הַזֹּאת

263 פָּקַדְתִּי אֶת אַנְשֵׁי הָעִיר הַהִיא וּשְׁלַחְתִּים לִמְצֹא שֶׁמֶן לִמְשֹׁחַ הַמָּגִנִּים וְהַחֲרָבוֹת

264 וְאָמַרְתִּי אֶל שָׁאוּל הִגֵּד שְׁלָחַנִי אֲדֹנָי לְמָשְׁחָהּ לְמֶלֶךְ עַל עַמּוֹ יִשְׂרָאֵל

265 עַתָּה יָדַעְתִּי כִּי הוֹשִׁיעַ אֲדֹנָי אֶת מְשִׁיחוֹ וּשְׁמָעָהוּ מֵהַר קָדְשׁוֹ

266 הִגֵּד נָתַתִּי לְךָ בֵּיתִי אֲשֶׁר בָּנִיתִי בָּעִיר אֲשֶׁר תֵּלֵךְ אֵלֶיהָ

267 הוֹצֵאתִי אֶת עַמִּי מִמִּצְרַיִם בִּכְלֵי זָהָב וּכְלֵי כֶסֶף וּשְׂמָלוֹת

268 בִּקַּשְׁתִּי אֶת הָאִישׁ הָעֹשֶׂה אֶת הַשֶּׁמֶן הַקֹּדֶשׁ וְלֹא נִמְצָא בְּתוֹךְ הָעִיר

269 וַיָּקָם הַנָּבִיא וַיִּמְשָׁחֵהוּ לְמֶלֶךְ וַיָּשָׁב אֶל פְּנֵי הַגְּדֹלִים

270 הִגֵּה הָלַךְ בֶּן הַמֶּלֶךְ עִם קַשְׁתּוֹ וְשִׁלְּחוֹ וְעָלָה עַל הַר הַכַּרְמֶל

271 בַּעֲלוֹת הַשַּׁחַר הַשֹּׁמְרִים רָאוּהוּ בְּצֵאתוֹ מִן הַבַּיִת אֲשֶׁר כְּלֵי הַזָּהָב נִמְצְאוּ בוֹ

272 אִמְרַת קְדוֹשׁ יִשְׂרָאֵל נִאֲצוּ וְלֹא שָׁמְרוּ תּוֹרַת יי צְבָאוֹת

TEXT XX.

And when he came, behold, the captains of the host were sitting.

273. I looked, and behold there came from the mountains a great host with their banners.

274. And they came, and behold the king's sons were sitting with the captains of the host.

275. And the captains of the host of Midian came into the land to war against Israel.

276. To which of all the captains of the host did Elisha send the son of the prophet to anoint him?

277. And ye shall cause the prophet to come unto me, and ye shall bring forth gold and silver for him and his sons.

278. We have come to see the king, and we have brought with us the dwellers in the city of Ramoth Gilead.

279. I have an errand to thee. And Jehu said, Unto which of all of us? And he said, To thee, O captain!

280. Thou comest to me with a sword and a shield, but I come to thee in the name of the Lord of Hosts.

281. I have found the men whom ye sought, and behold they were taking counsel with the dwellers in Dibon.

282. Who made thee a ruler and a judge over us? intendest thou to kill me, as thou killedst the Egyptian?

283. Wilt thou not make them to hear the words of the prophet who dwelleth on Mount Carmel?

284. Hearken ye to His voice to walk in His law which He gave to you by the hand of His servants.

TEXT XX.

sitting army chiefs he came

וַיָּבֹא וְהִנֵּה שָׂרֵי הַחַיִל יֹשְׁבִים

273 רָאִיתִי וְהִנֵּה חַיִל גָּדוֹל בָּא מֵהֶדְרִים עִם אוֹתוֹתֵיהֶם

274 וַיָּבֹאוּ וְהִנֵּה בְנֵי הַמֶּלֶךְ יֹשְׁבִים עִם שָׂרֵי הֶחָיִל

275 וַיָּבֹאוּ שָׂרֵי חֵיל מִדְיָן אֶל הָאָרֶץ לְהִלָּחֵם עִם יִשְׂרָאֵל

276 לְמִי מִכָּל שָׂרֵי הַחַיִל שָׁלַח אֱלִישָׁע אֶת בֶּן הַנָּבִיא לְמָשְׁחוֹ

277 וְתָבִיאוּ אֶת הַנָּבִיא אֵלַי וְתוֹצִיאוּ כֶּסֶף וְזָהָב לוֹ וּלְבָנָיו

278 בָּאנוּ לִרְאוֹת הַמֶּלֶךְ וַנָּבִיא אִתָּנוּ יֹשְׁבֵי עִיר רָמוֹת גִּלְעָד

279 דָּבָר לִי אֵלֶיךָ וַיֹּאמֶר יֵהוּא לְמִי מִמֶּנּוּ וַיֹּאמֶר אֵלֶיךָ הַשָּׁר

280 אַתָּה בָאתָ אֵלַי בְּחֶרֶב וּמָגֵן וְאָנֹכִי בָּאתִי אֵלֶיךָ בְּשֵׁם יי צְבָאוֹת

281 מָצָאתִי הָאֲנָשִׁים אֲשֶׁר בִּקַּשְׁתֶּם וְהִנָּם נוֹעָצִים עִם יֹשְׁבֵי דִיבֹן

282 מִי שָׂמְךָ לְאִישׁ שַׂר וְשֹׁפֵט עָלֵינוּ הַלְהָרְגֵנִי אַתָּה אֹמֵר בַּאֲשֶׁר הָרַגְתָּ אֶת הַמִּצְרִי

283 הֲלֹא תַשְׁמִיעֵם אֶת דִּבְרֵי הַנָּבִיא הַיֹּשֵׁב עַל הַר הַכַּרְמֶל

284 שִׁמְעוּ לְקוֹלוֹ לָלֶכֶת בְּתֹרָתוֹ אֲשֶׁר נָתַן לָכֶם בְּיַד עַבְדָּיו

TEXT XXI. Section 1.

Behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; - - - - - - - - - - -

285. And it came to pass, that as they still went on and talked, lo, a chariot of fire and horses of fire.

286. And in their going forth they saw his captains and his chariots and his horses, a great army.

287. The chief arose at the dawn of day, and ascended his chariot and went to see his army.

288. And it came to pass, that the two chiefs came to the king, and he gave them all the jewels of gold.

289. And it happened on a day, that the sons of the seer were separated from their relatives, and they sought them in vain.

290. In that day Saul and Jonathan were slain in battle, and in their deaths they were not divided.

291. And all his kindred remained with him all the days that David was in Adullam.

292. As they ascended the hill, the captain of the host went forth in his chariot from the city to go to Heshbon.

293. And the two chiefs went forth to the battle, and the Philistines fled on that day before the Israelites.

294. And Moses ascended Mount Sinai, and there the Lord gave him His law in fire and with thunders.

295. When ye go forth to war, and see horses and chariots, know ye that the Lord will certainly fight for you.

TEXT XXI. Section 1.

two of them between separated horses fire chariot
הִנֵּה רֶכֶב אֵשׁ וְסוּסֵי אֵשׁ וַיַּפְרִדוּ בֵּין שְׁנֵיהֶם

285 וַיְהִי הֵמָּה הֹלְכִים הָלוֹךְ וְדַבֵּר וְהִנֵּה רֶכֶב אֵשׁ
וְסוּסֵי אֵשׁ

286 וַיְהִי בְצֵאתָם וַיִּרְאוּ שָׂרָיו רִכְנוּ וְסוּסָיו חַיִל גָּדוֹל

287 וַיָּקָם הַשַּׂר בַּעֲלוֹת הַשַּׁחַר וַיַּעַל בְּרִכְבּוֹ וַיָּבֹא
לִרְאוֹת חֵילוֹ

288 וַיָּבֹאוּ שְׁנֵי הַשָּׂרִים אֶל הַמֶּלֶךְ וַיִּתֵּן לָהֶם כָּל־כְּלֵי זָהָב

289 וַיְהִי הַיּוֹם וּבְנֵי הָרוֹאָה נִפְרְדוּ מִקְּרוֹבֵיהֶם וַיְבַקְּשׁוּ
אֹתָם לַשָּׁוְא

290 בַּיּוֹם הַהוּא נָהֶרְגוּ שָׁאוּל וְיוֹנָתָן וּבְמוֹתָם לֹא
נִפְרָדוּ

291 וַיֵּשְׁבוּ עִמּוֹ כָּל קְרוֹבָיו כָּל יְמֵי חַיּוֹת דָּוִד בַּעֲדָלָם

292 וַיְהִי בַעֲלוֹתָם עַל הָהָר וַיֵּצֵא שַׂר הַחַיִל מֵהָעִיר
בְּרִכְבּוֹ לָלֶכֶת חֶשְׁבּוֹנָה

293 וַיֵּצְאוּ שְׁנֵי הַשָּׂרִים לַמִּלְחָמָה וַיִּבָּרְחוּ הַפְּלִשְׁתִּים
בַּיּוֹם הַהוּא מִלִּפְנֵי יִשְׂרָאֵל

294 וַיַּעַל מֹשֶׁה עַל הַר סִינַי וַיִּתֵּן לוֹ שָׁם יי תּוֹרָתוֹ
בָּאֵשׁ וּבְקוֹלוֹת

295 כִּי תֵצְאוּ לַמִּלְחָמָה וּרְאִיתֶם סוּס וָרֶכֶב דְּעוּ כִּי יי
הִלָּחֵם יִלָּחֵם לָכֶם

Section 2.

---and Elijah went up by a whirlwind into heaven.

296. And there was a great whirlwind, and Elisha saw the prophet ascend to heaven in a chariot of fire.

297. Before the prophet ascended to the heavens in a whirlwind, his servant saw the horses of fire.

298. Hallelujah! praise Him, ye heaven of heavens, and ye waters that be above the heavens!

299. From heaven He gave His voice: the voice of the Lord was heard in the whirlwind.

300. The Lord was not in the fire, and the Lord was not in the whirlwind; but the prophet heard His voice.

301. Fire went forth from the Lord against the Egyptians: He sent hot thunderbolts upon them.

302. And He gave His law from Mount Sinai, and lightning flashes went forth from His feet.

303. Whilst he was yet speaking another came, and said, Thy sons and thy daughters have perished.

304. Thou hast provoked the king in that thou hast given a sword to David, and hast enquired of the Lord for him.

305. Ere the warriors approached the prophet fire came forth from heaven and slew them on the way.

306. All thy works shall praise thee, O Lord! and we will cause the voice of thy praise to be heard.

Section 2.

heavens whirlwind ascend will
וַיַּעַל אֵלִיָּהוּ בַּסְּעָרָה הַשָּׁמָיִם

296 וַיְהִי סְעָרָה גְדוֹלָה וַיַּרְא אֱלִישָׁע אֶת הַנָּבִיא עֹלֶה הַשָּׁמַיִם בְּרֶכֶב אֵשׁ

297 בְּטֶרֶם יַעֲלֶה הַנָּבִיא בַּסְּעָרָה הַשָּׁמַיִם רָאָה עַבְדּוֹ סוּסֵי הָאֵשׁ

298 הַלְלוּ יָהּ הַלְלוּהוּ שְׁמֵי הַשָּׁמַיִם וְהַמַּיִם אֲשֶׁר מֵעַל הַשָּׁמָיִם

299 מִן הַשָּׁמַיִם נָתַן קוֹלוֹ — קוֹל יי נִשְׁמַע בַּסְּעָרָה

300 אֵין יי בָּאֵשׁ וְאֵין יי בַּסְּעָרָה וְהַנָּבִיא שָׁמַע קוֹלוֹ

301 יָצָא אֵשׁ מֵיי עַל הַמְצֹרִים וְשָׁלַח עֲלֵיהֶם רְשָׁפִים

302 וַיִּתֵּן אֶת תּוֹרָתוֹ מֵהַר סִינַי וַיֵּצְאוּ רְשָׁפִים מִבֵּין רַגְלָיו

303 עוֹד זֶה מְדַבֵּר וְזֶה בָּא וַיֹּאמֶר בָּנֶיךָ וּבְנוֹתֶיךָ מֵתוּ

304 נִאַצְתָּ אֶת הַמֶּלֶךְ בְּתִתְּךָ חֶרֶב לְדָוִד וְשָׁאַלְתָּ לוֹ בֵּאלֹהִים

305 בְּטֶרֶם יִקְרְבוּ אַנְשֵׁי הַמִּלְחָמָה אֶל הַנָּבִיא יָצְאָה אֵשׁ מִן הַשָּׁמַיִם וַתְּמִיתֵם בַּדֶּרֶךְ

306 אֲדֹנָי יְהַלְלוּךָ כָל מַעֲשֶׂיךָ וַאֲנַחְנוּ נַשְׁמִיעַ קוֹל תְּהִלָּתֶךָ

TEXT XXII. Section 1.

And the city was broken up, and all the men of war fled, and went forth out of the city - - - - - - - - - - - - -

307. When the two chiefs broke into the city with their host, the soldiers slew the king and his son.

308. All the inhabitants of the city also, who were near the king, fled before the princes of Israel.

309. Why fought ye not for us? why fled ye before the Assyrians when our leader was slain in the battle?

310. Come, let us flee to the mountains, every man to his own house, for now our city is broken up.

311. And two of the servants of Shimei fled, and he arose and went to Gath to seek his servants.

312. And when he had found them, he arose and returned to Jerusalem, for he remembered not the words of the king.

313. Know for a certain, on the day thou goest out and walkest abroad any whither, that thou shalt surely die.

314. Behold, O queen, they have risen up and have slain thy sons, and have carried thy daughters into captivity.

315. Then the king of Magdala, whose dwelling is on the lofty hills, came forth to war against us.

316. And we sent a great host against him, and they scaled the hill, and the city was broken up.

317. We put his chiefs to flight, we released the captives, we slew the king, and we captured his son.

TEXT XXII. Section 1.

and
went out fled and all was broken up

וַתִּבָּקַע הָעִיר וְכָל אַנְשֵׁי הַמִּלְחָמָה יִבְרְחוּ וַיֵּצְאוּ
מֵהָעִיר

307 וַיְהִי כִּי הִבְקִיעוּ שְׁנֵי הַשָּׂרִים אֶל הָעִיר עִם חֵילָם
הָרְגוּ אַנְשֵׁי הַמִּלְחָמָה אֶת הַמֶּלֶךְ וְאֶת בָּנָיו

308 גַּם כָּל יֹשְׁבֵי הָעִיר אֲשֶׁר הָיוּ קְרֹבִים לַמֶּלֶךְ בָּרְחוּ
לִפְנֵי שָׂרֵי יִשְׂרָאֵל

309 לָמָּה לֹא נִלְחַמְתֶּם לָנוּ לָמָּה בְרַחְתֶּם מִלִּפְנֵי אַשּׁוּר
כַּאֲשֶׁר מֵת שָׂרֵנוּ בַּמִּלְחָמָה

310 לְכוּ נִבְרַח אֶל הָהָרִים אִישׁ לְבֵיתוֹ כִּי עַתָּה נִבְקָעָה
עִירֵנוּ

311 וַיִּבְרְחוּ שְׁנֵי עֲבָדִים לְשִׁמְעִי וַיָּקָם וַיֵּלֶךְ גִּתָּה לְבַקֵּשׁ
עֲבָדָיו

312 וּבְמָצְאָם וַיָּקָם וַיָּשָׁב לִירוּשָׁלַיִם כִּי לֹא זָכַר דִּבְרֵי
הַמֶּלֶךְ

313 בְּיוֹם צֵאתְךָ וְהָלַכְתָּ אָנָה וָאָנָה יָדֹעַ תֵּדַע כִּי מוֹת
תָּמוּת

314 הִגֵּה הַמַּלְכָּה קָמוּ וְהָרְגוּ אֶת בָּנַיִךְ וְהֵבִיאוּ אֶת
בְּנוֹתַיִךְ בַּשִּׁבְי

315 אָז יָצָא מֶלֶךְ מַגְדָּלָא אֲשֶׁר מוֹשָׁבוֹ עַל הָהָרִים
הַגְּדֹלִים לַמִּלְחָמָה עָלֵינוּ

316 וַנִּשְׁלַח צָבָא גָּדוֹל עָלָיו וַיַּעֲלוּ עַל הָהָר וַתִּבָּקַע
הָעִיר

317 הִבְרַחְנוּ שָׂרָיו הוֹצִאנוּ הַשְּׁבוּיִם הָרַגְנוּ אֶת הַמֶּלֶךְ
וְשָׁבִינוּ אֶת בְּנוֹ

Section 2.

- - - by night by the way of the gate between the two walls, which was by the king's garden.

318. Then came the king of Babylon, with chariots and horses, and there was a great battle at the gates of our city.

319. And the captains and the men of war fled by night, because the walls of the city were breached.

320. The two men are going to the city, because the judges of the land are sitting for judgment in the gate.

321. Who is He who went in the way before you in fire by night, to shew you by what path ye should go?

322. And the captains of the host broke through the gate of the city by night, for the guards on the towers were not wakeful.

323. I, Māsha, king of Moab, built the gates of the city: I built its towers, and I built the palace.

324. When ye went forth into the wilderness, went not the Lord before His people in fire by night?

325. Let us flee with our children by night, by the way of the city gate, into the gardens of the queen.

326. When they searched, behold, the two servants of the chief were sitting between the city gate and the king's garden.

327. There is not a man in the host to whom the king hath not sent, saying, Slay not my son.

Section 2.

garden two walls between gate way night

לַיְלָה דֶּרֶךְ שַׁעַר בֵּין הַחֹמֹתַיִם אֲשֶׁר עַל גַּן הַמֶּלֶךְ

318 אָז בָּא מֶלֶךְ בָּבֶל בְּרֶכֶב וּבְסוּסִים וַתְּהִי מִלְחָמָה
גְּדֹלָה בְּשַׁעֲרֵי עִירֵנוּ

319 וַיִּבְרְחוּ הַשָּׂרִים וְאַנְשֵׁי הַמִּלְחָמָה לַיְלָה כִּי חֹמוֹת
הָעִיר נִבְקָעוּ

320 שְׁנֵי הָאֲנָשִׁים הֹלְכִים לָעִיר כִּי שֹׁפְטֵי הָאָרֶץ יֹשְׁבִים
בַּשַּׁעַר לִשְׁפֹּט

321 מִי הוּא זֶה הַהֹלֵךְ לִפְנֵיכֶם בַּדֶּרֶךְ בָּאֵשׁ לַיְלָה
לְהַרְאֹתְכֶם הַדֶּרֶךְ אֲשֶׁר תֵּלְכוּ בוֹ

322 וַיִּבְקְעוּ שָׂרֵי הַחַיִל אֶת שַׁעַר הָעִיר בַּלַּיְלָה כִּי לֹא
שָׁקְדוּ הַשֹּׁמְרִים עַל הַמִּגְדָּלִים

323 אָנֹכִי מֵישַׁע מֶלֶךְ מוֹאָב בָּנִיתִי שַׁעֲרֵי הָעִיר אָנֹכִי
בָּנִיתִי מִגְדָּלֶיהָ אָנֹכִי בָּנִיתִי בֵּית הַמֶּלֶךְ

324 בְּצֵאתְכֶם לַמִּדְבָּר הֲלֹא אֲדֹנָי יָצָא לִפְנֵי עַמּוֹ בָּאֵשׁ
לַיְלָה

325 נִבְרַח אֲנַחְנוּ וּבָנֵינוּ לַיְלָה בְּדֶרֶךְ שַׁעַר הָעִיר אֶל
גַּנּוֹת הַמַּלְכָּה

326 וַיְהִי כִּי בִקְּשׁוּ וְהִנֵּה שְׁנֵי עַבְדֵי הַשַּׂר יֹשְׁבִים בֵּין
שַׁעַר הָעִיר וּבֵין גַּן הַמֶּלֶךְ

327 אֵין אִישׁ בַּחַיִל אֲשֶׁר לֹא שָׁלַח הַמֶּלֶךְ אֵלָיו לֵאמֹר
אַל תַּהֲרֹג אֶת בְּנִי

TEXT XXIII.

It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome.

328. Arise, for the Lord is with us, and will give us the mastery over all the kingdoms in this land.

329. I heard by night the voice of those that fled, for they and their chiefs had been overcome in battle.

330. Hath not the Lord discomfited Pharaoh, and have not the waters prevailed over all his chariots and horses?

331. The Lord preserved the Israelites, and they passed through the waters as between two walls.

332. We heard the sound of the lamentations of the dying, when the warriors overpowered the dwellers in the city.

333. The captured princes answered and said to Gideon, Arise and slay us, for as the man is so is his strength.

334. It shall not be peace with the wicked man who shall magnify himself above the saints of the Lord.

335. Whence comest thou? How went the matter? How knowest thou that the hero and his son be dead?

336. I saw him in his going forth to the battle with his son against the mighty men who dwell on the mountains.

337. In that night the chieftains sent their servants to the palace to bring from thence swords and missiles.

338. The king commanded, and they and their servants laboured day and night in building great walls for their city.

TEXT XXIII.

defeat cries victory shouting sound

אֵין קוֹל עַנוֹת גְּבוּרָה וְאֵין קוֹל עַנוֹת חֲלוּשָׁה

328 קוּמוּ כִּי אֲדֹנָי עִמָּנוּ וְיִתֵּן לָנוּ הַמֶּמְשָׁלָה עַל כָּל־
מַמְלְכוֹת הָאָרֶץ הַזֹּאת

329 שָׁמַעְתִּי הַלַּיְלָה קוֹל הַבֹּרְחִים כִּי הֵמָּה וְשָׁרֵיהֶם
נֶחְלְשׁוּ בַּמִּלְחָמָה

330 הֲלֹא אֲדֹנָי חָלַשׁ אֶת פַּרְעֹה וְהַמַּיִם גָּבְרוּ עַל
כָּל רְכֻבּוֹ וְסוּסָיו

331 יי שָׁמַר אֶת בְּנֵי יִשְׂרָאֵל וַיָּבֹאוּ בְתוֹךְ הַמַּיִם כְּמוֹ
בֵין שְׁתֵּי חוֹמוֹת

332 שָׁמַעְנוּ אֶת קוֹל עַנוֹת הַמֵּתִים בְּגִבֹּר אַנְשֵׁי
הַמִּלְחָמָה עַל יֹשְׁבֵי הָעִיר

333 וַיַּעֲנוּ הַשָּׂרִים הַשְּׁבוּיִם וַיֹּאמְרוּ אֶל גִּדְעוֹן קוּם
אַתָּה וַהֲמִיתֵנוּ כִּי כָאִישׁ גְּבוּרָתוֹ

334 לֹא יִהְיֶה שָׁלוֹם לָרָשָׁע אֲשֶׁר יִתְגַּדֵּל עַל קְדוֹשֵׁי
אֲדֹנָי

335 אֵי מִזֶּה תָּבֹא מֶה הָיָה הַדָּבָר אֵיךְ יָדַעְתָּ כִּי
הַגִּבּוֹר וּבְנוֹ מֵתוּ

336 רְאִיתִיהוּ בְּצֵאתוֹ לַמִּלְחָמָה עִם בְּנוֹ עַל הַגִּבּוֹרִים
הַיּוֹשְׁבִים עַל הֶהָרִים

337 בַּלַּיְלָה הַהוּא שָׁלְחוּ הַשָּׂרִים אֶת עַבְדֵיהֶם אֶל בֵּית
הַמֶּלֶךְ לְהָבִיא מִשָּׁם חֲרָבוֹת וּשְׁלָחִים

338 וַיְדַבֵּר הַמֶּלֶךְ וַיַּעַמְלוּ הֵם וְעַבְדֵיהֶם יוֹמָם וָלַיְלָה
לִבְנוֹת חוֹמוֹת גְּדוֹלוֹת לְעִירָם

TEXT XXIV.

From the time that he made him overseer in his house, and over all that he had, the Lord blessed the Egyptian's house.

339. Then take heed to yourselves, lest there be among you a man or a woman who serves the gods of the heathen.

340. On their return from the battle, the overseer gave corn to all those who had horses.

341. If thou wilt save Israel by our hand, give us a sign this day that thou wilt save them by our hand.

342. If thou wilt send the men of war with us, well: but if not, we will not go.

343. Then if thou knowest that there are any men of activity among them, make them chiefs over my horses.

344. And it came to pass that the king gave to our servants the gold and silver and the weapons of war found upon the slain.

345. And he said to the prophet, Bless me: for I wot that he whom thou blessest is blessed.

346. And now, O Lord, let the house of thy servant David be blessed and I will praise thy Name.

347. And all the people heard the words of their king, David, and they said, Amen! and praised the Lord.

348. All ye that seek the Lord, glory ye in His Holy Name: seek ye the Lord, search for Him.

349. The blessing of the Lord is with us, since we have appointed this good man Joseph as our overseer.

TEXT XXIV.

caused him to oversee from that time
מֵאָז הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל אֲשֶׁר
will bless was
יֶשׁ לוֹ וַיְבָרֶךְ יי אֶת בֵּית הַמִּצְרִי

339 הִשָּׁמְרוּ לָכֶם פֶּן יֵשׁ בָּכֶם אִישׁ אוֹ אִשָּׁה אֲשֶׁר יַעֲבֹד
אֱלֹהֵי הַגּוֹיִם

340 בְּשׁוּבָם מֵהַמִּלְחָמָה נָתַן הַפָּקִיד שֶׁבֶר לְכָל אֲשֶׁר יֵשׁ
לָהֶם סוּסִים

341 אִם יֶשְׁךָ מוֹשִׁיעַ אֶת יִשְׂרָאֵל בְּיָדֵנוּ תֵּן לָנוּ הַיּוֹם
אוֹת כִּי תוֹשִׁיעֵם בְּיָדֵנוּ

342 אִם יֶשְׁךָ מְשַׁלֵּחַ אֶת אַנְשֵׁי הַמִּלְחָמָה עִמָּנוּ טוֹב
וְאִם אֵינְךָ מְשַׁלֵּחַ אֹתָם לֹא נֵלֵךְ

343 וְאִם יָדַעְתָּ וְיֵשׁ בָּם אַנְשֵׁי חַיִל וְשַׂמְתָּם שָׂרֵי הַסּוּסִים
אֲשֶׁר לִי

344 וַיְהִי הַיּוֹם וַיִּתֵּן הַמֶּלֶךְ לַעֲבָדֵינוּ הַזָּהָב וְהַכֶּסֶף וּכְלֵי
הַמִּלְחָמָה הַנִּמְצָאִים עַל הַמֵּתִים

345 וַיֹּאמֶר לַנָּבִיא בָּרְכֵנִי כִּי יָדַעְתִּי אֶת אֲשֶׁר תְּבָרֵךְ
מְבֹרָךְ

346 וְעַתָּה יי יְבָרֵךְ בֵּית עַבְדְּךָ דָּוִד וַאֲהַלֵּל אֶת שִׁמְךָ

347 וַיִּשְׁמַע כָּל הָעָם אֶת דִּבְרֵי דָּוִד מַלְכָּם וַיֹּאמְרוּ אָמֵן
וַיְהַלְלוּ אֶת יי

348 אַתֶּם כֻּלְּכֶם מְבַקְּשֵׁי יי הִתְהַלְלוּ בְּשֵׁם קָדְשׁוֹ דִּרְשׁוּ
יי בַּקְּשׁוּ פָנָיו

349 בִּרְכַת אֲדֹנָי עָלֵינוּ מֵאָז הִפְקַדְנוּ אֶת הָאִישׁ הַטּוֹב
הַזֶּה אֶת יוֹסֵף עָלֵינוּ

TEXT XXV.

Peradventure I shall prevail, that we may smite them, and that I may drive them out of the land.

350. Then said the king, If I shall not be able to slay him, perhaps I may drive him out of my kingdom.

351. Let us flee by night to our own city: peradventure we shall be able to reach its gates before the day dawn.

352. If I shall be able to drive them out of your land, and to smite their king, ye shall return thither in peace.

353. We heard the voice of those that strove for mastery in the battle, and we brought our children by night from thence.

354. The soldiers of Pharaoh, and all his chariots and his horses, a mighty host, perished in the waters.

355. And he said to the horseman, What hast thou to do with peace? and the two kings went forth, each in his chariot.

356. Walk ye in the ways of the Lord: peradventure he will preserve you from the hand of the wicked.

357. When he shall have brought thee into the land, thou shalt smite the nations and drive them from thence.

358. Seek ye the Lord, peradventure he will hear your words, and will smite them that smite you.

359. If ye believe in the Lord, he will drive out great nations from before your face.

360. Is not his son the goodliest among all the men of valour who smote the Philistines to-day?

TEXT XXV.

I shall drive him smite I can perhaps
אוּלַי אוּכַל נַכֶּה בּוֹ וַאֲגָרְשֶׁנּוּ מִן הָאָרֶץ

350 אָז אָמַר הַמֶּלֶךְ אִם לֹא אוּכַל לַהֲמִיתוֹ אוּלַי אוּכַל לְגָרְשׁוֹ מִמַּמְלַכְתִּי

351 נִבְרַח הַלַּיְלָה לְעִירֵנוּ אוּלַי נוּכַל לְהַגִּיעַ לִשְׁעָרֶיהָ בְּטֶרֶם עֲלוֹת הַשַּׁחַר

352 אִם אוּכַל וַאֲגָרְשֵׁם מִן אַרְצָכֶם וְאַכֶּה מַלְכָּם תָּשׁוּבוּ שָׁמָּה בְּשָׁלוֹם

353 שָׁמַעְנוּ קוֹל עֲנוֹת גְּבוּרָה בַּמִּלְחָמָה וְהֵבֵאנוּ בָּנֵינוּ מְשָׁם בַּלָּיְלָה

354 כָּל אַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר לְפַרְעֹה וְכָל רִכְבּוֹ וְסוּסָיו חַיִל גָּרוֹל מֵתוּ בַמַּיִם

355 וַיֹּאמֶר לָרֹכֵב מַה לְּךָ וּלְשָׁלוֹם וַיֵּצְאוּ שְׁנֵי הַמְּלָכִים אִישׁ בְּרִכְבּוֹ

356 לְכוּ בְדַרְכֵי יי אוּלַי יִשְׁמָרְכֶם מִיַּד הָרְשָׁעִים

357 כִּי יְבִיאֲךָ אֶל הָאָרֶץ תַּכֶּה אֶת הַגּוֹיִם וּתְגָרְשֵׁם מְשָׁם

358 דִּרְשׁוּ אֶת יי אוּלַי יִשְׁמַע דִּבְרֵיכֶם וְיַכֶּה הַמַּכִּים אֶתְכֶם

359 אִם תַּאֲמִינוּ בַיי הוּא יְגָרֵשׁ גּוֹיִם גְּדֹלִים מִפְּנֵיכֶם

360 הֲלֹא בְנוֹ טוֹב מִכָּל אַנְשֵׁי הַחַיִל אֲשֶׁר הִכּוּ הַיּוֹם אֶת הַפְּלִשְׁתִּים

TEXT XXVI.

Behold, the people of the land now are many, and ye make them rest from their burdens.

361. Ye shall observe my Sabbaths: for great are the burdens and the labours which ye lay upon my people.

362. As long as it lieth desolate it shall rest, because it did not rest in your Sabbaths when ye dwelt upon it.

363. Behold, whosoever doeth any work on the Sabbath-day, he shall surely be put to death.

364. The Lord will bless thee, and preserve thee, and will multiply thy people in the land whither thou goest.

365. And the bondmen said, Lo! they have increased our burdens this day: we cannot bear them.

366. Hath not the Lord blessed you, and driven out many and great nations before your face?

367. And many cities were broken up, and the Edomites slew all the souls that were therein.

368. Know ye that the Lord will greatly bless you, and will abundantly multiply the children of Israel.

369. Enquire whether there is among thy servants a man who fled by night from the army of the Assyrians.

370. Go ye and ask who is he that has come from the wilderness to see our chief, with many horses and camels.

371. God do so to me, and more also, if thou be not captain of the host before me continually.

TEXT XXVI.

burdens cause to rest many Lo

הֵן רַבִּים עַתָּה עַם הָאָרֶץ וְהִשְׁבַּתֶּם אֹתָם מִסִּבְלֹתָם

361 תִּשְׁמְרוּ אֶת שַׁבְּתֹתַי כִּי רַבּוֹת הַסְּבָלוֹת וְהָעֲבֹדוֹת
אֲשֶׁר שַׂמְתֶּם עַל עַמִּי

362 כָּל יְמֵי הָשַּׁמָּה תִּשְׁבֹּת אֵת אֲשֶׁר לֹא שָׁבְתָה
בְּשַׁבְּתֹתֵיכֶם בְּשִׁבְתְּכֶם עָלֶיהָ

363 הֵן כָּל הָעשָׂה מְלָאכָה בְּיוֹם הַשַּׁבָּת מוֹת יוּמָת

364 אֲדֹנָי יְבָרֶכְךָ וְיִשְׁמֶרֶךָ וְיַרְבֶּה אֶת עַמְּךָ בָּאָרֶץ אֲשֶׁר
תֵּלֵךְ אֵלֶיהָ

365 וַיֹּאמְרוּ הָעֲבָדִים הֵן הִרְבּוּ הַיּוֹם סִבְלוֹתֵינוּ לֹא
נוּכַל לְסָבְלָן

366 הֲלֹא אֲדֹנָי בֵּרֵךְ אֶתְכֶם וְגֵרֵשׁ גּוֹיִם רַבִּים וּגְדֹלִים
מִפְּנֵיכֶם

367 וַתִּבָּקַעְנָה עָרִים רַבּוֹת וַיַּכּוּ בְּנֵי אֱדוֹם כָּל
הַנְּפָשׁוֹת אֲשֶׁר בָּהֶן

368 דְּעוּ כִּי יי בָּרֵךְ יְבָרֵכְכֶם וְהַרְבֵּה יַרְבֶּה אֶת בְּנֵי
יִשְׂרָאֵל

369 שְׁאַל אִם יֶשׁ אִישׁ מֵעֲבָדֶיךָ אֲשֶׁר בָּרַח בַּלַּיְלָה
מֵחֵיל אַשּׁוּר

370 לְכוּ שַׁאֲלוּ מִי הָאִישׁ אֲשֶׁר בָּא מֵהַמִּדְבָּר עִם
סוּסִים וּגְמַלִּים רַבִּים לִרְאוֹת אֶת שָׂרֵנוּ

371 כֹּה יַעֲשֶׂה לִי אֱלֹהִים וְכֹה יוֹסִיף אִם לֹא שַׂר צָבָא
תִּהְיֶה לְפָנַי כָּל הַיָּמִים

TEXT XXVII.

And Moses did look upon all the work, and, behold, they had done it as the Lord had commanded.

372. Why have ye not yet finished the work which the king commanded you to perform this day?

373. Will ye not hearken to the voice of the seer, and do according to the commandment of the Lord?

374. The leader of the host said to the overseer, Look at the work which my servants have done, whether it be good or not.

375. As the messengers of the king commanded to the labourers on the wall of the city, so they performed their work.

376. Hast thou not seen the ambassadors who have come this day to speak to us the words of peace?

377. And the angel of the Lord said, Only the word that I shall speak unto thee, that shalt thou speak.

378. Before ye send the workmen away, bring them to the dwelling of the overseer to give them money.

379. And the king commanded, and they brought his chariot and horses that he might go to see the princes.

380. No work shall be done on this holy day according to the commandment of the Lord your God.

381. When thou hast done thy work, return to thy house and speak on this matter to thy sons.

382. And they came every one, and brought silver and gold, and gave them for the work of the sanctuary.

TEXT XXVII.

it made lo work will see
וַיַּרְא מֹשֶׁה אֶת כָּל הַמְּלָאכָה וְהִנֵּה עָשׂוּ אֹתָהּ
commanded
כַּאֲשֶׁר צִוָּה יי

372 לָמָּה לֹא שְׁלַמְתֶּם הַמְּלָאכָה אֲשֶׁר צִוָּה אֶתְכֶם
הַמֶּלֶךְ לַעֲשׂוֹתָהּ הַיּוֹם

373 הֲלֹא תִשְׁמְעוּ לְקוֹל הָרֹאֶה לַעֲשׂוֹת כְּמִצְוַת אֲדֹנָי

374 וַיֹּאמֶר שַׂר הַחַיִל אֶל הַפָּקִיד רְאֵה הַמְּלָאכָה אֲשֶׁר
עָשׂוּ עֲבָדַי הַטּוֹבָה הִיא אִם לֹא

375 כַּאֲשֶׁר צִוּוּ מַלְאֲכֵי הַמֶּלֶךְ לָעֹמְלִים עַל חוֹמַת
הָעִיר כֵּן עָשׂוּ הַמְּלָאכָה

376 הֲלֹא רָאִיתָ הַמַּלְאָכִים אֲשֶׁר בָּאוּ הַיּוֹם לְדַבֵּר
אֵלֵינוּ דִּבְרֵי שָׁלוֹם

377 וַיֹּאמֶר מַלְאַךְ יי אֶפֶס אֶת הַדָּבָר אֲשֶׁר אֲדַבֵּר
אֵלֶיךָ אֹתוֹ תְדַבֵּר

378 בְּטֶרֶם תְּשַׁלְּחוּ אֶת עֹשֵׂי הַמְּלָאכָה הֲבִיאֵם אֶל
מוֹשַׁב הַפָּקִיד לָתֵת לָהֶם כָּסֶף

379 וַיְצַו הַמֶּלֶךְ וַיְבִיאוּ אֶת רִכְבּוֹ וְאֶת סוּסָיו לָלֶכֶת
לִרְאוֹת הַשָּׂרִים

380 כָּל מְלָאכָה לֹא יֵעָשֶׂה בַּיּוֹם הַקָּדוֹשׁ הַזֶּה כְּמִצְוַת
יי אֱלֹהֵיכֶם

381 אִם עָשִׂיתָ מְלַאכְתְּךָ שׁוּב לְבֵיתְךָ וְדַבֵּר אֶל בָּנֶיךָ
עַל הַדָּבָר הַזֶּה

382 וַיָּבֹאוּ כָל אִישׁ וַיְבִיאוּ כֶסֶף וְזָהָב וּנְתָנוּם לִמְלֶאכֶת
הַקֹּדֶשׁ

TEXT XXVIII.

Take not thy Holy Spirit from me.

383. Cast me not away from thy presence, and take not thy Holy Spirit from me.

384. Send not thy captains and warriors against a city the inhabitants of which have not provoked thee.

385. Let not thy son go to salute him and to bless him, for has he not fought against our king?

386. Bless ye the Lord who maketh his angels spirits, who dwelleth in Sion, the mountain of his holiness.

387. Go not into the sanctuary, and take not of the bread in the holy vessels which Aaron hath placed therein.

388. And he sent messengers to take him, and the Spirit of God was upon the messengers and they also prophesied.

389. Return not by this road by day, go forth by night, for there are many that seek your life.

390. Drive them not forth from the city, O king, send them not into captivity with their wives and children.

391. Discharge not the workmen until they have done the works which I appointed them to do.

392. Hath not the king commanded us not to smite the men in whose hands there are no weapons of war?

393. The two chieftains came to the gate of the city, and they saw one another, and they spoke one to another.

394. And Adam and Eve heard the voice of the Lord God walking in the garden in the cool of the day.

TEXT XXVIII.

take not thy Holy Spirit

וְרוּחַ קָדְשְׁךָ אַל תִּקַּח מִמֶּנִּי

383 אַל תַּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קָדְשְׁךָ אַל תִּקַּח מִמֶּנִּי

384 אַל תִּשְׁלַח שָׂרֶיךָ וַאֲנִשֵׁי מִלְחַמְתְּךָ עַל עִיר אֲשֶׁר יִשְׁבֶיהָ לֹא נְאֻצוּךָ

385 אַל תִּשְׁלַח בְּנְךָ לִשְׁאֹל לוֹ לְשָׁלוֹם וּלְבָרְכוֹ הֲלֹא גִלְחַם עַל מַלְכֵּנוּ

386 בָּרְכוּ אֶת יי הָעֹשֶׂה מַלְאָכָיו רוּחוֹת הַיֹּשֵׁב עַל צִיּוֹן הַר קָדְשׁוֹ

387 אַל תֵּלֵךְ אֶל הַמִּקְדָּשׁ וְאַל תִּקַּח מֵהַלֶּחֶם אֲשֶׁר בִּכְלֵי הַקֹּדֶשׁ אֲשֶׁר שָׁמוֹ אַהֲרֹן שָׁם

388 וַיִּשְׁלַח מַלְאָכִים לָקַחַת אֹתוֹ וַתְּהִי רוּחַ אֱלֹהִים עַל הַמַּלְאָכִים וַיִּתְנַבְּאוּ גַּם הֵם

389 אַל תָּשׁוּבוּ יוֹמָם בַּדֶּרֶךְ הַזֶּה צְאוּ הַלַּיְלָה כִּי רַבִּים הַמְבַקְּשִׁים אֶת נַפְשְׁכֶם

390 הַמֶּלֶךְ אַל תְּגָרְשֵׁם מֵהָעִיר אַל תְּשַׁלְּחֵם בַּשִּׁבִי עִם נְשֵׁיהֶם וּבְנֵיהֶם

391 אַל תְּשַׁלַּח אֶת עֹשֵׂי הַמְּלָאכָה עַד אִם עָשׂוּ אֶת הַמְּלָאכָה אֲשֶׁר צִוִּיתִים לַעֲשׂוֹת

392 הֲלֹא צִוָּנוּ הַמֶּלֶךְ לֵאמֹר אַל תַּכּוּ הָאֲנָשִׁים אֲשֶׁר אֵין כְּלִי מִלְחָמָה בְּיָדָם

393 וַיָּבֹאוּ שְׁנֵי הַשָּׂרִים אֶל שַׁעַר הָעִיר וְהִתְרָאוּ וַיְדַבְּרוּ אִישׁ אֶל אָחִיו

394 וַיִּשְׁמְעוּ אָדָם וְחַוָּה אֶת קוֹל יי מִתְהַלֵּךְ בַּגָּן לְרוּחַ הַיּוֹם

TEXT XXIX.

And Hiram sent in the navy his servants, shipmen that had knowledge of the sea.

395. Take heed to yourselves, come with us and ascend the ships that walk on the great waters.

396. And they placed the shipmen in custody, according to the command of the leaders of the host.

397. A great king came against them, with chariots and horses and many ships.

398. There was a mighty wind upon the sea, and the two ships were wrecked in the storm.

399. Have they not sent forth their navy upon the great sea, with many fighting men on board?

400. They brought the ships to Joppa, and the king went forth to board them with many expert seamen.

401. And the chief sought for men of skill, who built a goodly powerful ship for the queen.

402. The sea was stormy and there was a mighty wind, and several ships were wrecked, and many expert seamen perished.

403. How beautiful upon the ocean are the great ships, that walk on the surface of many waters.

404. The king and queen went to the water gate of the city, near which the fleet had come.

TEXT XXIX.

knowers of ships navy

וַיִּשְׁלַח חִירָם בָּאֳנִי אֶת עֲבָדָיו אַנְשֵׁי אֳנִיּוֹת יֹדְעֵי
sea
הַיָּם

395 הִשָּׁמְרוּ לָכֶם לְכוּ אִתָּנוּ וַעֲלוּ עַל הָאֳנִיּוֹת הַהֹלְכוֹת
עַל מַיִם רַבִּים

396 וַיָּשִׂימוּ אֶת אַנְשֵׁי הָאֳנִיּוֹת בַּמִּשְׁמָר כְּמִצְוַת שָׂרֵי
הֶחָיִל

397 וַיָּבֹא מֶלֶךְ גָּדוֹל עֲלֵיהֶם בְּרֶכֶב בְּסוּסִים וּבָאֳנִיּוֹת
רַבּוֹת

398 וַתְּהִי רוּחַ גְּדוֹלָה עַל הַיָּם וַיִּשָּׁבְרוּ שְׁתֵּי הָאֳנִיּוֹת
בַּסְּעָרָה

399 הֲלֹא שָׁלְחוּ אֳנִיּוֹתָם עַל הַיָּם הַגָּדוֹל וְאַנְשֵׁי
הַמִּלְחָמָה רַבִּים עֲלֵיהֶן

400 הֵבִיאוּ הָאֳנִיּוֹת אֶל יָפוֹ וַיֵּצֵא הַמֶּלֶךְ עִם אֲנָשִׁים
רַבִּים יֹדְעֵי הַיָּם לָרֶדֶת בָּהֶן

401 וַיְבַקֵּשׁ הַשַּׂר אֶת אַנְשֵׁי שֵׂכֶל אֲשֶׁר בָּנוּ אֳנִיָּה טוֹבָה
וּגְדֹלָה לַמַּלְכָּה

402 וְהַיָּם סֹעֵר וַתְּהִי רוּחַ גְּדֹלָה וָאֳנִיּוֹת רַבּוֹת נִשְׁבְּרוּ
וַיָּמוּתוּ רַבִּים מִיֹּדְעֵי הַיָּם

403 מַה נָּאוּ עַל הַיָּם הָאֳנִיּוֹת הַגְּדֹלוֹת הַהֹלְכוֹת עַל
מַיִם רַבִּים

404 וַיֵּלְכוּ הַמֶּלֶךְ וְהַמַּלְכָּה אֶל שַׁעַר הַמַּיִם אֲשֶׁר לָעִיר
אֲשֶׁר הָאֳנִי קְרֻבָה אֵלֶיהָ

TEXT XXX.

They are dead, they shall not live! they are deceased, they shall not rise!

405. The king and all his host were overpowered, and many of his soldiers perished on the hills.

406. And the princes who came up against him with their armies, drove them out of their cities.

407. As the Lord liveth, and as thy soul liveth, O king, I cannot tell whose son he is.

408. Thy dead shall live, they shall rise from the grave, but never shall the wicked rise nor live.

409. As they approached the city, they heard the voice of lamentations for the triumph of the Hittites.

410. And it was so, that as they searched for the king and his two sons whom the Philistines had slain,

411. Behold, they were unable to find the dead by reason of the multitude of the slain.

412. The Lord shall bless thee, and thou shalt see the good of Jerusalem all the days of thy life.

413. And Moses said to Israel, See, I have set before thee this day, life and good, and death and evil.

414. For the living know that they shall die, but the dead know not anything at all.

415. Hath not He commanded us to walk in holiness and righteousness before Him all the days of our life?

TEXT XXX.

shall arise not corpses shall live not dead
מֵתִים בַּל יִחְיוּ רְפָאִים בַּל יָקֻמוּ

405 הַמֶּלֶךְ וְכָל חֵילוֹ נֶחְלְשׁוּ וְרַבִּים מֵאַנְשֵׁי הַמִּלְחָמָה
מֵתוּ עַל הֶהָרִים

406 וַיְגָרְשׁוּם מֵעָרֵיהֶם הַשָּׂרִים הָעֹלִים עָלָיו בְּחַיִל גָּדוֹל

407 חַי יי וְחֵי נַפְשְׁךָ הַמֶּלֶךְ אִם יָדַעְתִּי בֶּן מִי הוּא

408 יִחְיוּ מֵתֶיךָ יָקוּמוּ מִשְּׁאוֹל בַּל יָקוּמוּ הָרְשָׁעִים וּבַל
יִחְיוּ

409 בְּקָרְבָם אֶל הָעִיר שָׁמְעוּ קוֹל עֲנוֹת גְּבוּרַת
הַחִתִּים

410 וַיְהִי בְּבַקְשָׁם הַמֶּלֶךְ וּשְׁנֵי בָנָיו אֲשֶׁר דָּגוּם
הַפְּלִשְׁתִּים

411 וְהִנֵּה לֹא יָכְלוּ לִמְצֹא הַמֵּתִים מֵרוֹב הַהֲרוּגִים

412 יְבָרֶכְךָ יי וְתִרְאֶה בְּטוּב יְרוּשָׁלַם כֹּל יְמֵי חַיֶּיךָ

413 וַיֹּאמֶר מֹשֶׁה אֶל יִשְׂרָאֵל רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם
אֶת הַחַיִּים וְאֶת הַטּוֹב אֶת הַמָּוֶת וְאֶת הָרָע

414 כִּי הַחַיִּים יֹדְעִים שָׁיָמֻתוּ וְהַמֵּתִים אֵינָם יֹדְעִים
מְאוּמָה

415 הֲלֹא צִוָּנוּ אֲדֹנָי לָלֶכֶת לְפָנָיו בִּקְדוּשָׁה וּבְצִדָּקָה
כָּל יְמֵי חַיֵּינוּ

TEXT XXXI.

None of them can by any means redeem his brother, nor give to God a ransom for him.

416. If ye will certainly redeem your brother, bring the jewels of gold by night to my house.

417. When they took the ambassadors between the two hills, they demanded a great ransom for their lives.

418. And their kindred sent much gold as a ransom, but before they delivered it, the ambassadors were slain.

419. Bless the Lord, O my soul; blessed be the God of Israel, for He hath visited and redeemed His people.

420. Into thine hand I commit my spirit. Thou hast redeemed me O God of truth.

421. And the captives said, Who shall ransom us from those who fought against us and put us in guard?

422. As the Lord liveth, who hath redeemed my soul from all evil, I will surely ransom thy brother.

423. What nation is there in the earth like Israel, whom God went to redeem for a people to himself?

424. Our God will multiply redemption to His people, and He will redeem Israel from all his iniquities.

425. None of those who provoked me shall see the land I promised to give to the sons of Israel.

426. Wherewithal shall I go before the leaders of the army, for I have no weapons of war with me?

TEXT XXXI.

ransom give not will redeem redeem brother

אָח לֹא פָדֹה יִפְדֶּה אִישׁ לֹא יִתֵּן לֵאלֹהִים כָּפְרוֹ

416 אִם פָּדֹה תִפְדּוּ אֲחִיכֶם הָבִיאוּ בַלַּיְלָה כְּלֵי זָהָב לְבֵיתִי

417 בְּלָקְחָם הַמַּלְאָכִים בֵּין שְׁנֵי הֶהָרִים שָׁאֲלוּ כֹּפֶר רַב לְנַפְשׁוֹתָם

418 וַיִּשְׁלְחוּ קְרוֹבֵיהֶם כֹּפֶר זָהָב רַב וּבְטֶרֶם נְתָנוּהוּ נֶהֱרְגוּ הַמַּלְאָכִים

419 בָּרְכִי נַפְשִׁי אֶת יי בָּרוּךְ אֱלֹהֵי יִשְׂרָאֵל כִּי פָקַד וּפָדָה אֶת עַמּוֹ

420 בְּיָדְךָ אַפְקִיד רוּחִי פָּדִיתָ אוֹתִי אֵל אֱמֶת

421 וַיֹּאמְרוּ הַשְּׁבוּיִם מִי יִפְדֵּנוּ מִיַּד הַלּוֹחֲמִים עָלֵינוּ וְהַשָּׁמַיִם אֹתָנוּ בַּמִּשְׁמָר

422 חַי יי אֲשֶׁר פָּדָה אֶת נַפְשִׁי מִכָּל רַע כִּי אָשִׁים כֹּפֶר עַל אָחִיךָ

423 מִי גּוֹי כְּיִשְׂרָאֵל עַל הָאָרֶץ אֲשֶׁר הָלְכוּ אֱלֹהִים לִפְדּוֹת לוֹ לְעָם

424 אֱלֹהֵינוּ יַרְבֶּה פְדוּת לְעַמּוֹ וְיִפְדֶּה אֶת יִשְׂרָאֵל מִכָּל עֲוֹנוֹתָיו

425 אִישׁ מִכָּל מְנַאֲצַי לֹא יִרְאֶה הָאָרֶץ אֲשֶׁר דִּבַּרְתִּי לָתֵת לִבְנֵי יִשְׂרָאֵל

426 בַּמֶּה אֵלֵךְ לִפְנֵי שָׂרֵי הַחַיִל כִּי אֵין אִתִּי כְּלֵי מִלְחָמָה

TEXT XXXII. Section 1.

And Pharaoh's daughter said unto her, Take this child away, ----------

427. And Pharaoh's daughter came and said, Behold a child which I have found this day.

428. And the daughters of the king said to her, Take away thy daughter with this child.

429. Before the queen came near the place in which the child was found, his mother came forth to see her.

430. My daughters shall go into the midst of the people, and shall find and bring the child.

431. Take away the child and convey it to Miriam, who dwelleth with her daughter in thy city.

432. And she said to her daughters, Why sent ye not the jewels which I demanded from you?

433. The prophetess whom thou sawest in the gate, asked the women, Why have ye not visited my daughters?

434. If thou shalt not guard this child, the daughter of Pharaoh will not give thee thy reward.

435. The mother of Sisera said, Where is the chariot of my son? and the women answered,—Yea, she returned answer to herself.

436. And thou, my daughter, arise and go to the queen who guarded thee and gave thee the jewels of gold.

437. Behold, she whom thou sawest to-day, and who drew the child from the water, is the daughter of Pharaoh.

TEXT XXXII. Section 1.

this child take away
וַתֹּאמֶר לָהּ בַּת פַּרְעֹה הֵילִיכִי אֶת הַיֶּלֶד הַזֶּה

427 וַתָּבֹא בַת פַּרְעֹה וַתֹּאמֶר הִנֵּה יֶלֶד אֲשֶׁר מָצָאתִי
הַיּוֹם

428 וַתֹּאמַרְנָה בְּנוֹת הַמֶּלֶךְ לָהּ הֵילִיכִי בְתֵךְ עִם הַיֶּלֶד
הַזֶּה

429 בְּטֶרֶם תִּקְרַב הַמַּלְכָּה אֶל הַמָּקוֹם אֲשֶׁר הַיֶּלֶד
נִמְצָא בּוֹ יָצְאָה אִמּוֹ לִרְאוֹתָהּ

430 בְּנוֹתַי תֵּלַכְנָה בְתוֹךְ הָעָם וְתִמְצֶאנָה וּתְבָאֶינָה
הַיֶּלֶד

431 הֵלִיכִי הַיֶּלֶד וּתְבִיאֵהוּ אֶל מִרְיָם הַיּוֹשֶׁבֶת עִם בְּתָהּ
בְּעִירֵךְ

432 וַתֹּאמֶר לִבְנוֹתֶיהָ לָמָּה לֹא שִׁלַּחְתֶּן הַכֵּלִים אֲשֶׁר
שָׁאַלְתִּי מִכֶּן

433 הַנְּבִיאָה אֲשֶׁר רָאִית בַּשַּׁעַר שָׁאֲלָה אֶת הַנָּשִׁים
לֵאמֹר לָמָּה לֹא פִקַּדְתֶּן אֶת בְּנוֹתַי

434 אִם לֹא תִשְׁמְרִי הַיֶּלֶד הַזֶּה לֹא תִתֵּן לָךְ בַּת
פַּרְעֹה שְׂכָרֵךְ

435 וַתֹּאמֶר אֵם סִיסְרָא אַיֵּה רֶכֶב בְּנֵי וַתַּעֲנֶינָה הַנָּשִׁים
אַף הִיא תָּשִׁיב אֲמָרֶיהָ לָהּ

436 וְאַתְּ בִּתִּי קוּמִי צְאִי אֶל הַמַּלְכָּה אֲשֶׁר שָׁמְרָה
אֹתָךְ וְנָתְנָה לָךְ כְּלֵי הַזָּהָב

437 הִנֵּה זֹאת אֲשֶׁר רָאִיתָ הַיּוֹם וַאֲשֶׁר מָשְׁתָה הַיֶּלֶד
מֵהַמַּיִם הִיא בַת פַּרְעֹה

Section 2.

**- - - and nurse it for me, and I will give thee thy wages. - - -

Section 2.

thy wages shall give and I for me nurse him

וְהֵינִקָהוּ לִי וַאֲנִי אֶתֵּן אֶת שְׂכָרֵךְ

438 הַשָּׂרָה הָשִׁיבִי לִי אֶת כְּלֵי הַזָּהָב אֲשֶׁר הֵבֵאתִי
לְבֵיתֵךְ לְהַרְאוֹתָם לְבִתֵּךְ

439 הֵינִיקִי לִי אֶת הַיֶּלֶד הַזֶּה וַאֲנִי אֶשְׁלַח לָךְ שְׂכָרֵךְ
מִיּוֹם לְיוֹם בְּיַד אִשְׁתִּי

440 הַשְּׁכִירִים שָׁאֲלוּ שְׂכָרָם מִשָּׂרֵי הַחַיִל בְּטֶרֶם יִקְרְבוּ
אֶל הָעִיר

441 בַּת פַּרְעֹה מָצְאָה הַיֶּלֶד וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים
זֶה

442 וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן הַמַּיִם מְשִׁיתִהוּ

443 הִנֵּה נָתַתִּי לָכֶן שִׂכַרְכֶּן קְמָנָה צְאֶינָה מִתּוֹךְ הָעָם
הַזֶּה

444 וַתֹּאמֶר לִשְׁתֵּיהֶן לִכְנָה שִׁבְנָה אִשָּׁה לְבֵית אִמָּהּ
לָמָּה תֵלַכְנָה עִמִּי

445 לְכִי לְשָׁלוֹם וֵאלֹהֵי יִשְׂרָאֵל יִתֵּן לָךְ אֶת שְׁאֵלָתֵךְ
אֲשֶׁר שָׁאַלְתְּ מֵעִמּוֹ

446 הָגֶר אֵי מִזֶּה בָאת וְאָנָה תֵלֵכִי וַתֹּאמֶר מִפְּנֵי שָׂרַי
גְּבִרְתִּי אָנֹכִי בֹרַחַת

447 וַתֹּאמֶר הָאִשָּׁה אֶל אֲחוֹתָהּ נֵלֵךְ וְנִפְקֹד אֶת בְּנוֹת
הַשָּׂרָה אֲשֶׁר מֵתָה

448 בִּימֵי שִׁפְט דְּבֹרָה אֶת יִשְׂרָאֵל הֲלֹא אֵשֶׁת חֶבֶר
הָרָגָה אֶת סִיסְרָא בְּבָרְחוֹ לִמְקוֹם מוֹשַׁבְתָּהּ

Section 3.

- - - And the woman took the child and nursed it.

449. And his mother took him and nursed him, and Pharaoh's daughter gave her wages.

450. Adam beheld her and said, She shall be called woman, because she was taken out of man.

451. And the Egyptian and Hebrew women came to see the host going forth to the battle.

452. The Hebrew woman nursed the child, and received her wages from the hand of Pharaoh's daughter.

453. If the nurses will not receive their wages, we will give them gold ornaments.

454. Thou knowest not, O princess, that the child whom thou hast found shall lead forth all his people from Egypt.

455. And thou, hast thou given their wages to the women whom Pharaoh's daughter ordered to guard the child?

456. Ye knew not, then, that the woman who received the child to nurse it, was verily its mother?

457. She said to the women, Lo, I have given you these jewels to give to your daughters and their children.

458. My daughters saw their sisters, and brought garments for them, and gave them their own jewels of gold.

459. The prophetess saw your sisters talking with mine in the way, and she sent them to your houses.

460. We have indeed seen thy sons and thy daughters, O Naomi, but not thy brothers and thy sisters.

461. On that day the whole of the Hebrew host passed through the great waters on foot into the wilderness.

462. And her mother came to her and said, Where is the child whom Pharaoh's daughter found?

Section 3.

nursed him

וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתְּנִיקֵהוּ

449 וַתְּקָחֵהוּ אִמּוֹ וַתְּנִיקֵהוּ וַתִּתֵּן לָהּ בַּת פַּרְעֹה אֶת שְׂכָרָהּ

450 וַיִּרְאֶהָ אָדָם וַיֹּאמֶר לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקָּחָה זֹאת

451 וַתָּבֹאנָה הַמְצֻרִיּוֹת וְהָעִבְרִיּוֹת לִרְאוֹת הַחַיִל בְּצֵאתוֹ לַמִּלְחָמָה

452 הָעִבְרִית הֵינִיקָה אֶת הַיֶּלֶד וְלָקְחָה שְׂכָרָהּ מִיַּד בַּת פַּרְעֹה

453 אִם הַמֵּנִיקוֹת לֹא תַקַּחְנָה שְׂכָרָן נִתֵּן לָהֶן כְּלֵי זָהָב

454 לֹא תֵדְעִי אַתְּ הַשָּׂרָה כִּי הַיֶּלֶד אֲשֶׁר מָצְאָת יוֹצִיא כָּל עַמּוֹ מִמִּצְרַיִם

455 וְאַתְּ הֲנָתַתְּ שָׂכָר לַנָּשִׁים אֲשֶׁר צִוִּתָה עֲלֵיהֶן בַּת פַּרְעֹה לְשָׁמֹר הַיָּלֶד

456 אַתֶּן לֹא יְדַעְתֶּן בַּיּוֹם הַהוּא כִּי הָאִשָּׁה אֲשֶׁר לָקְחָה הַיֶּלֶד וַתְּנִיקֵהוּ הִיא הִיא אִמּוֹ

457 וַתֹּאמֶר לַנָּשִׁים הֵן נָתַתִּי לָכֶן כְּלֵי הַזָּהָב הָאֵלֶּה לְתִתָּם לִבְנוֹתֵיכֶן וּלְיַלְדֵיהֶן

458 אָז רָאוּ בְנוֹתַי אֶת אֲחוֹתֵיהֶן וַתְּבִיאֵנָה לָהֶן שְׂמָלוֹת וַתִּתְּנֶינָה לָהֶן כְּלֵי זָהָב אֲשֶׁר לָהֶן

459 הַנְּבִיאָה רָאֲתָה אֲחוֹתֵיכֶן מְדַבְּרוֹת עִם אֲחוֹתַי בֶּהֱרֵךְ וַתִּשְׁלַחְן לְבָתֵּיכֶן

460 נָעֳמִי אָמְנָה רָאִינוּ בָנַיִךְ וּבְנוֹתַיִךְ אַךְ לֹא אַחַיִךְ וַאֲחִיוֹתַיִךְ

461 בַּיּוֹם הַהוּא עָבַר כָּל הַצָּבָא הָעִבְרִי בְּרַגְלָם בְּתוֹךְ מַיִם רַבִּים לָלֶכֶת אֶל הַמִּדְבָּר

462 וַתָּבֹא אִמָּהּ אֵלֶיהָ וַתֹּאמֶר אַיֵּה הַיֶּלֶד אֲשֶׁר מָצְאָה בַת פַּרְעֹה

TEXT XXXIII.

Whose daughter art thou? tell me, I pray thee: is there room in thy father's house for us to lodge in?

463. Then the woman said, Let thy daughter speak one word, O my father; and he said to her, Say on.

464. It may be, that the queen will listen to thy words, O my daughter, and will do according to thy request.

465. If there be room in thy father's house, my two daughters will lodge there this night.

466. Tell me now, I pray thee, whose house is this, and whose daughters are these who are with thee.

467. And it came to pass that they saw the daughters of men that they were fair, and they took to themselves wives.

468. They saw the women and said to them, Is the seer here? and they said, Yes, Behold he is before you.

469. And she told him all the words of the prophet, and all those signs came to pass that day.

470. Who told thy daughters that there was room for them to lodge in the house of thy sisters?

471. Arise, O ye daughters of Sion, go forth, serve the Lord in the place which the king hath shewed.

472. And yet verily she is my sister, my father's daughter but not my mother's, and she became my wife.

473. Whither thou goest I will go; where thou lodgest I will lodge; thy people shall be my people and thy God my God.

TEXT XXXIII.

room inform
בַּת מִי אַתְּ הַגִּידִי נָא לִי הֲיֵשׁ בֵּית אָבִיךְ מָקוֹם
to lodge
לָנוּ לָלִין

463 וַתֹּאמֶר הָאִשָּׁה אָבִי תְּדַבֵּר נָא בְּתֹךְ דָּבָר וַיֹּאמֶר
לָהּ דַּבֵּרִי

464 אוּלַי תִּשְׁמַע הַמַּלְכָּה לְדָבָרַיִךְ בְּתִּי וְתַעֲשֶׂה
כִּשְׁאֵלָתֵךְ

465 אִם יֵשׁ מָקוֹם בְּבֵית אָבִיךְ שְׁתִּי בְנוֹתַי תְּלִינֶנָּה שָׁם
בַּלַּיְלָה הַזֶּה

466 הַגִּידִי נָא לִי לְמִי הַבַּיִת הַזֶּה וּבְנוֹת מִי אֵלֶּה
אֲשֶׁר עִמֵּךְ

467 וַיְהִי כִּי רָאוּ אֶת בְּנוֹת אָדָם כִּי טֹבוֹת הֵנָּה וַיִּקְחוּ
לָהֶם נָשִׁים

468 רָאוּ אֶת הַנָּשִׁים וַיֹּאמְרוּ לָהֶן הֲיֵשׁ בָּזֶה הָרֹאָה
וַתֹּאמְרוּ יֵשׁ הִנּוֹ לִפְנֵיכֶם

469 וְהִיא הִגִּידָה לוֹ כָּל דִּבְרֵי הַנָּבִיא וַיָּבֹאוּ כָל הָאֹתוֹת
הָאֵלֶּה בַּיּוֹם הַהוּא

470 מִי הִגִּיד לִבְנוֹתַיִךְ כִּי יֵשׁ מָקוֹם לָהֶן לָלִין בְּבֵית
אֲחוֹתַיִךְ

471 קִמְנָה בְנוֹת צִיּוֹן צְאֶינָה וְעַבְדְנָה אֶת אֲדֹנֵי בַּמָּקוֹם
אֲשֶׁר הֶרְאָה הַמֶּלֶךְ

472 וְגַם אָמְנָה אֲחוֹתִי הִיא בַת אָבִי אַךְ לֹא בַת אִמִּי
וַתְּהִי לִי לְאִשָּׁה

473 אֶל אֲשֶׁר תֵּלְכִי אֵלֵךְ וּבַאֲשֶׁר תָּלִינִי אָלִין עַמֵּךְ
עַמִּי וֵאלֹהַיִךְ אֱלֹהָי

TEXT XXXIV.

The Lord of Hosts mustereth the host of the battle.

474. The inhabitants of the great and goodly city exalted themselves above all nations and all peoples;

475. They were renowned in all lands for their prowess in war and their skill in all the arts;

476. And the king hearkened to the voice of his councillor and he built great walls and gates and many towers to the city;

477. And the citizens conspired against him; and the king fled by night to the island kingdom, he and all his house;

478. Then arose a mighty monarch who had many horses and chariots, soldiers and arms, and great ships of iron;

479. And he mustered his host to pass through the realm to make war against the princes of the neighbouring territory;

480. And these went up against him like a whirlwind and prevailed and drove him and his army from before them;

481. And they took the great king and his chiefs and all the valiant leaders of his host and put them in ward;

482. And his servants in the great city arose against him, they banished the queen and her son, and seized his kingdom;

483. They fitted out great ships of war, and procured weapons from over the sea, that they might drive out the allies;

484. And the kings went up against that great city, and built towers and trenches, and discharged missiles of fire at it;

485. And the towers of the great city were broken up, and all the leaders and their whole host were taken into captivity.

TEXT XXXIV.

mustereth

יי צְבָאוֹת מְפַקֵּד צְבָא מִלְחָמָה

474 יֹשְׁבֵי הָעִיר הַגְּדֹלָה וְהַמִּטָּה הִתְגַּדְּלוּ עַל כָּל הַגּוֹיִם
וְעַל כָּל הָעַמִּים

475 וַיְהִי שֵׁם לָהֶם בְּכָל הָאָרֶץ עַל גְּבוּרָתָם בַּמִּלְחָמָה
וְעַל שִׂכְלָם בְּכָל מְלָאכָה

476 וַיִּשְׁמַע הַמֶּלֶךְ בְּקוֹל יְעָצוֹ וַיִּבֶן חֹמוֹת גְּדֹלוֹת
וּשְׁעָרִים וּמִגְדָּלִים רַבִּים לָעִיר

477 וַיִּתְנַכְּלוּ בוֹ אַנְשֵׁי הָעִיר וַיִּבְרַח הַמֶּלֶךְ לַיְלָה אֶל אִי
הַמַּמְלָכָה הוּא וְכָל בֵּיתוֹ

478 אָז קָם מֶלֶךְ גִּבּוֹר וְלוֹ סוּס וְרֶכֶב רַב וְאַנְשֵׁי וּכְלֵי
מִלְחָמָה וְאֳנִיּוֹת בַּרְזֶל גְּדוֹלוֹת

479 וַיְפַקֵּד אֶת צְבָאוֹ לַעֲבֹר בָּאָרֶץ לְהִלָּחֵם בַּשָּׂרִים
הַקְּרֹבִים אֶל אַרְצוֹ

480 וְאֵלֶּה עָלוּ עָלָיו כִּסְעָרָה וַיִּגְבְּרוּ עָלָיו וַיְגָרְשׁוּ אֹתוֹ
וְאֶת חֵילוֹ מִפְּנֵיהֶם

481 וַיִּקְחוּ אֶת הַמֶּלֶךְ הַגָּדוֹל וְאֶת שָׂרָיו וְאֶת כָּל שָׂרֵי
צְבָאוֹ הַגִּבּוֹרִים וַיְשִׂימוּם בַּמִּשְׁמָר

482 וַיָּקוּמוּ עָלָיו עֲבָדָיו אֲשֶׁר בָּעִיר הַגְּדֹלָה וַיְשַׁלְּחוּ אֶת
הַמַּלְכָּה וּבְנָהּ וַיִּקְחוּ מַמְלַכְתּוֹ

483 וַיָּכִינוּ אֳנִיּוֹת מִלְחָמָה גְּדוֹלוֹת וַיָּבִיאוּ כְּלֵי מִלְחָמָה
מֵעַל הַיָּם לְגָרֵשׁ בָּהֶם בַּעֲלֵי הַבְּרִית

484 וַיַּעֲלוּ הַמְּלָכִים עַל הָעִיר הַגְּדֹלָה הַזֹּאת וַיִּבְנוּ
מִגְדָּלִים וְחֵל וַיַּשְׁלִיכוּ בָהּ חִצֵּי אֵשׁ

485 וַיִּבָּקְעוּ מִגְדְּלֵי הָעִיר הַגְּדֹלָה וַיִּשָּׁבוּ כָל הַשָּׂרִים וְכָל
צְבָאָם

Exercises on the Personal Pronouns and the Two Tenses.

Masculine.

1. I have guarded thee, and I will guard thee still.
2. Thou hast guarded him, and thou wilt guard him still.
3. He guarded us, and he will guard us still.
4. We guarded you, and we will guard you still.
5. Ye guarded them, and ye will guard them still.
6. They guarded me, and they will guard me still.

Feminine.

7. Thou hast guarded her, and wilt guard her still.
8. She hath guarded thee, and she will guard thee still.
9. Ye guarded them, and will guard them still.
10. They have guarded you, and they will guard you still.

Masculine.

1. ānōkhī shāmărtī ōthkā, vaȧni eshmōr^{e}kā ōd
2. ăttāh shāmărtā otho, v^{e}attāh thishm^{e}rēhū ōd
3. hū shāmăr ōthānū, v^{e}hū yishm^{e}rēnū ōd
4. ȧnăḳnu shamar^{e}nu ĕthkhĕm, vaȧnaḳnu nishmār^{e}khem ōd
5. ăttĕm sh^{e}mărtem othām, v^{e}attem tishm^{e}rūm ōd
6. hēm sham^{e}ru othī, v^{e}hēmmāh yishmerūnī ōd

Exercises on the Personal Pronouns and the Two Tenses.

1 אָנֹכִי שָׁמַרְתִּי אוֹתְךָ וַאֲנִי אֶשְׁמָרְךָ עוֹד

2 אַתָּה שָׁמַרְתָּ אוֹתוֹ וְאַתָּה תִּשְׁמְרֶהוּ עוֹד

3 הוּא שָׁמַר אוֹתָנוּ וְהוּא יִשְׁמְרֵנוּ עוֹד

4 אֲנַחְנוּ שָׁמַרְנוּ אֶתְכֶם וַאֲנַחְנוּ נִשְׁמָרְכֶם עוֹד

5 אַתֶּם שְׁמַרְתֶּם אֹתָם וְאַתֶּם תִּשְׁמְרוּם עוֹד

6 הֵם שָׁמְרוּ אוֹתִי וְהֵמָּה יִשְׁמְרוּנִי עוֹד

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7 אַתְּ שָׁמַרְתְּ אֹתָהּ וְאַתְּ תִּשְׁמְרִיהָ עוֹד

8 הִיא שָׁמְרָה אוֹתָךְ וְהִיא תִּשְׁמְרֵךְ עוֹד

9 אַתֶּן שְׁמַרְתֶּן אֹתָן וְאַתֶּן תִּשְׁמְרוּן עוֹד

10 הֵן שָׁמְרוּ אֶתְכֶן וְהֵנָּה תִּשְׁמְרוּכֶן עוֹד

Feminine.

7. ăt^{e} shamart^{e} othāh, v^{e}at^{e} tishmerīah ōd
8. hī shām^{e}rāh othākh, v^{e}hī thishm^{e}rēkh ōd
9. ăttĕn sh^{e}mar^{e}tĕn othān, v^{e}atten tishm^{e}rūn ōd
10. hēn shām^{e}rū ĕthkhĕn, v^{e}hēnnāh thishm^{e}rūkhĕn ōd

Exercises on the Possessive Pronouns.

These Sentences are all to be mastered.

1. Thy son and his servant found my friend with our guest in their vineyard.
2. Thy sons and his servants saw my friends with our guests in their vineyards.

3. Oh princess, her daughter has not returned with thy sister from their vineyard.
4. Oh Queen, her daughters have returned with thy sisters to their vineyards.

5. Shepherds! go ye to your pasture and guard your herds by night with your brethren.
6. Shepherdesses! come ye to your field and watch over your flocks by day with your sons.

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7. His brother hath given gold to me and also to him, and a horse for thee, oh my son.
8. His brothers have given silver to us and also to her, and an earring for thee, oh my daughter.

1. bĭnkha v^{e}ăbhdo mātsu ĕth rēī im or^{e}ḳēnu bh^{e}khărmām
2. bāneykha vāăbhādāiv rāu ĕth rēăi im or^{e}ḳēynu bh^{e}kharmēyhem
3. hăssārāh bittāh lo shāvāh im aḳothēkh mikkarmān
4. hămmălkāh b^{e}nothēhā lo shābhū im ăḳothăyikh l^{e}kharmeyhen
5. hārōym l^{e}khu l^{e}mir^{e}ākhem v^{e}shĭm^{e}ru tson^{e}khem bălăylāh im āḳēykhem
6. hārōōth lēkh^{e}nāh lisād^{e}khen v^{e}shĭq^{e}du ăl edrĕykhen yomām im beneykhen
7. āḳīv nāthăn lī v^{e}găm lō zāhābh ūl^{e}khā bhĕnī nāthăn sūs
8. ĕḳāīv nāth^{e}nū lānū v^{e}găm lāh kĕsĕph v^{e}lākh bĭttī nāth^{e}nū āgīl

EXERCISES ON THE POSSESSIVE PRONOUNS.

1 הַבַּיִת שֶׁלָּנוּ גָּדוֹל מִבֵּיתְכֶם

2 הַבַּיִת שֶׁלָּכֶם גָּדוֹל מִבֵּיתָנוּ שֶׁלָּנוּ

3 הַמִּשְׁרָה שֶׁלִּי טוֹבָה מִשֶּׁלָּךְ

4 הַמַּלְבָּן שֶׁלָּהּ אֵינוֹ עִם שֶׁלָּנוּ

5 הַיְלָדִים שֶׁלָּכֶם שָׁמְרוּ עַל שֶׁלָּנוּ

6 הַיְלָדִים שֶׁלָּנוּ עָבְרוּ עַל שֶׁלָּכֶם

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7 אֲנִי נָתַן לִי וְגַם לָךְ יִתֵּן

8 אֲנִי נָתַן לִי וְגַם לָהּ יִתֵּן

TEXT VII.

רָאוֹ רָאִינוּ כִּי־הָיָה יי עִמָּךְ

פז וְהָיָה כַּאֲשֶׁר יֵלֵךְ לָאָרֶץ הַזֹּאת נִרְאֶה מַלְכֵי הָעָרִים אֲשֶׁר עַל הֶהָרִים

פח הֲלֹא יֵלֵךְ הַשֹּׁמֵר אִתָּנוּ לִרְאוֹת הָעִיר וְהָעֹמְלִים בָּהּ

פט וַיֹּאמֶר הָרֹאֶה לָאִישׁ שָׁלוֹם לְךָ וּלְכָל אֲשֶׁר עִמְּךָ בְּבֵיתֶךָ

צ וַיְהִי בַּעֲלוֹת מֹשֶׁה עַל הָהָר הַטּוֹב הַזֶּה רָאֹה רָאָה הָאָרֶץ הַטּוֹבָה הַזֹּאת

צא הָיִיתָ עִמָּנוּ וּזְכַרְתָּנוּ בַעֲבוֹדָתֵנוּ בָּאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם

צב הֲלֹא שָׁקֹד שָׁקַדְנוּ בְּבֵיתֶךָ וְשָׁמֹר שָׁמַרְנוּ אֶת כָּל אֲשֶׁר לְךָ בּוֹ

צג כִּי הָיִינוּ עֲבָדִים בָּאָרֶץ הַזֹּאת וַיּוֹצִיאֵנוּ יי מִשָּׁם וּבָנִינוּ אֹתָנוּ

צד מַה גָּדוֹל הַשָּׁלוֹם אֲשֶׁר אַתָּה נֹתֵן לַהֹלְכִים לְפָנֶיךָ בְּצֶדֶק

צה כִּי יַעֲלוּ בְנֵי יִשְׂרָאֵל לִירוּשָׁלַם מְיָמִים יָמִימָה רָאֹה נִרְאֶה אֶת הַנָּבִיא

צו שָׁמֹר שָׁמַרְנוּ תוֹרַת יי וְנָתַן שָׁלוֹם לָנוּ וּלְבָנֵינוּ

צז וַיַּעַל הָאִישׁ עִם בָּנָיו וְכָל הָעֲבָדִים אֲשֶׁר לוֹ לִרְאוֹת הָעִיר הַגְּדֹלָה

Section 2.

וַיּוֹצִיאֵהוּ יי אֱלֹהֶיהָ מִשָּׁם

עו הַמֶּלֶךְ לֹא יִתֵּן לְךָ הָאָרֶץ הַזֹּאת כִּי לֹא שָׁמַרְתָּ תּוֹרָתוֹ

עז הֲלֹא שָׁמַעְתָּ כִּי הָעֲבָדִים בָּנוּ עָרִים גְּדֹלוֹת בְּאֶרֶץ מִצְרָיִם

עח מַה־ צָּדְקוּ כָּל הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר נָתַן יי לִפְנֵי הַגּוֹי

עט עֲבָדַי זָכְרוּ תוֹרָתִי הַצַּדִּיקָה בַּיּוֹם אֲשֶׁר יָצְאוּ מִבֵּית עֲבָדִים

פ לֹא זָכַר כִּי כָל הַבּוֹנִים בָּעִיר הַזֹּאת עָמְלוּ בְּבֵיתוֹ יוֹמַיִם

פא אֱלֹהִים מִשְׁפָּטֶיךָ לְמֶלֶךְ תֵּן וְצִדְקָתְךָ לְבֶן מֶלֶךְ

פב זְכְרוּ יי אֲשֶׁר הוֹצִיא אֶתְכֶם וּבְנֵיכֶם מִמִּצְרַיִם אֶל הָאָרֶץ הַטּוֹבָה הַזֹּאת

פג הֲלֹא זָכַרְתָּ הָעִיר אֲשֶׁר הָלַךְ הַמֶּלֶךְ שָׁם וּבָנָה לוֹ בַּיִת גָּדוֹל בָּהּ

פד זְכֹר יוֹם צֵאתְךָ מֵהָאָרֶץ הַזֹּאת כִּי יי אֱלֹהֶיהָ שְׁמָרְהָ

פה כַּאֲשֶׁר הוֹצִיא אֶת יִשְׂרָאֵל מִשָּׁם וְנָתַן לָכֶם אַרְצוֹת הַגּוֹיִם

פו הֲלֹא מֶלֶךְ הַמְּלָכִים הִשְׁמִיעַ לָכֶם מַה טּוֹב וּמַה תּוֹרַת יי

TEXT VI. Section 1.

וְזָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם

סה וַיַּעֲלוּ עַבְדֵי הַמֶּלֶךְ לָאָרֶץ הַזֹּאת וַיִּבְנוּ לוֹ עִיר עַל הָהָר

סו לָמָּה לֹא זָכַרְתָּ הַיָּמִים אֲשֶׁר עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרָיִם

סז וַיֹּאמְרוּ הָעֲבָדִים לַבּוֹנִים לֵאמֹר שִׁקְדוּ עַל בֵּית הַמַּלְכָּה וְשִׁמְרוּהוּ

סח מִי גּוֹי אֲשֶׁר נָתַן לוֹ תוֹרָה צַדִּיקָה כַּזֹּאת אֲשֶׁר הִשְׁמִיעַ הַיּוֹם

סט זִכְרוּ כִּי יי שְׁמָרְכֶם בְּכָל יְמֵי עַבַדְתְּכֶם בְּמִצְרָיִם

ע עֲבָדָיו בִּשְׂרוּ יְשׁוּעַת בֵּית יִשְׂרָאֵל בְּכָל הָאֲרָצוֹת

עא וְאַתָּה הַמֶּלֶךְ לָמָּה לֹא שָׂמַרְתָּ הַחֻקִּים אֲשֶׁר נָתַן אֱלֹהִים לְיִשְׂרָאֵל

עב צִדְקָתוֹ כְּהָרִים גְּדֹלִים הִגְדִּיל תּוֹרָתוֹ

עג לֹא עָמַלְתָּ לַשָּׁוְא בַּבַּיִת אֲשֶׁר הַמֶּלֶךְ בָּנָה לִי עַל הַר הַכַּרְמֶל

עד וְאַתָּה בֶּן אָדָם זְכֹר כָּל הַתּוֹרָה הַזֹּאת וְהַשְׁמִיעָהּ בָּאָרֶץ הַזֹּאת

עה לָמָּה לֹא הִזְכַּרְתָּ אֶל הַמֶּלֶךְ אֶת הָאֲנָשִׁים הָעֹמְלִים בְּבֵיתוֹ

TEXT V.

אִם יי לֹא יִבְנֶה בַיִת שָׁוְא עָמְלוּ בוֹנָיו בּוֹ

נד לָמָּה לֹא יִבְנֶה הַמֶּלֶךְ עִיר עַל הָהָר וּבָתִּים גְּדוֹלִים לְשׁוֹמְרָיו

נה יי שָׁמַר הָעִיר וְלֹא עָמְלוּ שָׁוְא בוֹנָיו בּוֹ

נו מַשְׁמִיעֵי חָקָיו וּמִשְׁפָּטָיו בַּגּוֹיִם עָמְלוּ שָׁוְא בְּעִירְכֶם

נז לֹא שָׁמַע הַמֶּלֶךְ לְיוֹעֲצָיו וְנָתַן בָּתִּים לְשׁוֹמְרֵי הָעִיר

נח הַבּוֹנִים עָמְלוּ יוֹם יוֹם בְּבֵיתְכֶם וְאַנְשֵׁי הָעִיר שָׁמְרוּ בוֹ

נט מִי יִתֵּן שָׁלוֹם לְעִיר צִיּוֹן מִי יִתֵּן יְשׁוּעַת יִשְׂרָאֵל

ס מַה לָּכֶם וּלְשָׁלוֹם מַה הַשָּׁלוֹם לָרְשָׁעִים אֲשֶׁר לֹא יִשְׁמְעוּ לְתוֹרַת יי

סא לֹא כִּי מֶלֶךְ יִמְלֹךְ עַל יִשְׂרָאֵל וַיֹּאמֶר שְׁמוּאֵל הֲלֹא יי אֱלֹהֵיכֶם מַלְכְּכֶם

סב הֲלֹא אָמַר לָכֶם הָאִישׁ לֵאמֹר שִׁקְדוּ וְשִׁמְרוּ בֵּית הַיּוֹעֵץ

סג הֲלֹא שָׁמְעוּ כָל בָּנָיו הַשְׁמוּעָה כִּי מְבַשְּׂרֵי שָׁלוֹם עָלוּ לְצִיּוֹן

סד הַשָּׁלוֹם לָכֶם לְבָנֵיכֶם וּלְבָנֵי בְנֵיכֶם וַיֹּאמְרוּ שָׁלוֹם

TEXT IV.

אִם יי לֹא יִשְׁמָר־עִיר שָׁוְא שָׁקַד שׁוֹמֵר

כג לֹא יִשְׁמֹר הַגּוֹי אֲשֶׁר לֹא שָׁמַע אֶל הַחֻקִּים אֲשֶׁר נָתַן לוֹ

מד הֲלֹא הִשְׁמִיעַ הַמֶּלֶךְ תּוֹרָתוֹ לָאֲנָשִׁים הַשֹּׁמְרִים הָעִיר הַגְּדֹלָה

מה אִם הַמְּלָכִים לֹא יִשְׁמְרוּ תוֹרַת יי לֹא יִתֵּן שָׁלוֹם לַגּוֹיִם

מו הַשֹּׁמְרִים לֹא שָׁקְדוּ וּמַלְכֵי הָאֱמֹרִי עָלוּ עַל הָעִיר

מז עֲלוּ כֻלְּכֶם לְעִירְכֶם וְשִׁמְיוּ אֶל חֻקֵּי מַלְכְּכֶם הַגָּדוֹל

מח לֹא יֵלְכוּ לִפְנֵי הַשֹּׁפְטִים לְמִשְׁפָּט וְלֹא לִפְנֵי הַיּוֹעֲצִים לְעֵצָה

מט אַשְׁרֵי הַמֶּלֶךְ אֲשֶׁר לוֹ יְעֻצִים טוֹבִים וְשֹׁפְטִים צַדִּיקִים בְּכָל מַמְלַכְתּוֹ

נ רִגְּלוּ מְרַגְּלָיו הָעִיר הַגְּדֹלָה עַל הָהָר כִּי לֹא שָׁקְדוּ הַשֹּׁמְרִים

נא הַמֶּלֶךְ וְיוֹעֲצָיו לֹא שָׁמְרוּ לָלֶכֶת בְּתוֹרַת יי

נב שָׁוְא לָכֶם לָלֶכֶת בַּעֲצַת רְשָׁעִים כִּי שָׁוְא לֹא יִשְׁמַע אֵל

נג שִׁקְדוּ וְשִׁמְרוּ אֶת כָּל הַתּוֹרָה הַזֹּאת אֲשֶׁר יי לֹא נָתַן לָכֶם לַשָּׁוְא

TEXT III.

אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים

לב אַשְׁרֵי הָאִישׁ הַטּוֹב אֲשֶׁר הָלַךְ בַּעֲצַת יְעָצִים צַדִּיקִים

לג כִּי אֵל גָּדוֹל יי וּמֶלֶךְ גָּדוֹל עַל כָּל אֱלֹהִים

לד אַשְׁרֵי הַצַּדִּיקִים הַהֹלְכִים בְּתוֹרַת אֱלֹהֵי יִשְׂרָאֵל

לה לְכוּ בְחֻקִּים וּבְמִשְׁפָּטִים אֲשֶׁר הִשְׁמִיעַ יי לָכֶם הַיּוֹם

לו אַשְׁרֵיכֶם הַמַּשְׁמִיעִים תּוֹרַת יי לְכָל הַגּוֹיִם

לז עֲלוּ וּבְשְׂרוּ לַגּוֹיִם הַחֻקִּים אֲשֶׁר נָתַן יי לִפְנֵיכֶם

לח הַמְּלָכִים הַמּוֹלְכִים עַל הָרֵי אֱדוֹם הָלְכוּ בַּעֲצַת הָרְשָׁעִים

לט לָמָּה לֹא הִשְׁמִיעוּ טוֹבָתוֹ וּגְדוּלָתוֹ לְמַלְכֵי הַגּוֹיִם

מ יִשְׁפֹּט יי הַשֹּׁפֵט הַיּוֹם מִי הַצַּדִּיק וּמִי הָרָשָׁע

מא הֲלֹא יְעָצוּכֶם מַלְכֵיכֶם לָלֶכֶת בְּחֻקֵּי אֲדֹנָי

מב עֲלוּ הַיְּעָצִים עַל הָהָרִים לְבַשֵּׂר יְשׁוּעָה וְשָׁלוֹם

TEXT II. Section 1.

וּמִי גּוֹי גָּדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים צַדִּיקִם

כב מָה טּוֹבוּ הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר הִשְׁמִיעַ אֲדֹנָי לְיִשְׂרָאֵל

כג מִי גּוֹי אֲשֶׁר מֶלֶךְ הַמְּלָכִים הִשְׁמִיעַ צְדָקָתוֹ לוֹ

כד מִי הַצַּדִּיק אֲשֶׁר הִשְׁמִיעַ לְגוֹיוֹ חֻקֵּי אֲדֹנָי

כה הַשְׁמִיעוּ לַגּוֹיִם צְדָקַת אֱלֹהֵי יִשְׂרָאֵל וִישׁוּעָתוֹ הַגְּדֹלָה

כו עָלוּ מְלָכִים וּגְדֹלִים עַל הֶהָרִים לְבַשֵּׂר יְשׁוּעָתוֹ

Section 2.

כְּכֹל הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם

כז גָּדוֹל וְצַדִּיק אֲדֹנָי גְּדֻלָּה וְצַדִּיקָה תּוֹרָתוֹ

כח אָמְרוּ מַלְכֵי הַגּוֹיִם מַה טּוֹבָה צִיּוֹן שָׁלוֹם שָׁלוֹם לְצִיּוֹן

כט מְבַשְּׂרִים עָלוּ וְנָתְנוּ כָל הַתּוֹרָה הַזֹּאת לִפְנֵי הַמֶּלֶךְ וְהַמַּלְכָּה

ל שִׁמְעוּ אֶל תּוֹרָתוֹ אֲשֶׁר אָנֹכִי נֹתֵן לִפְנֵיכֶם וְלִפְנֵי כָל יִשְׂרָאֵל הַיּוֹם

לא שָׁלוֹם לָכֶם וּלְכָל מַשְׁמִיעֵי יְשׁוּעַת אֲדֹנָי לְכָל הַגּוֹיִם

Section 4.

אֹמֶר לְצִיּוֹן מָלַךְ אֱלֹהָיִךְ

יא צִיּוֹן מַה־נָּאווּ עַל הָרֵיךְ רַגְלֵי מְבַשְּׂרֵי יְשׁוּעַת אֱלֹהִים

יב עָלוּ מְבַשְּׂרֵי שָׁלוֹם הַשְׁמִיעוּ יְשׁוּעַת אֱלֹהִים לְצִיּוֹן

יג מָה אֹמֵר הַמֶּלֶךְ הַטּוֹב מָה אֹמְרִים מַשְׁמִיעֵי יְשׁוּעָה וּמְבַשְּׂרֵי שָׁלוֹם

יד הַמֹּלֵךְ עַל הַר צִיּוֹן הַשְׁמִיעַ יְשׁוּעָה וְשָׁלוֹם

טו מָה אָמַר הַמְבַשֵּׂר לְיִשְׂרָאֵל מָלַךְ הַמְּלָכִים מֹלֵךְ עַל הַר צִיּוֹן

טז מַשְׁמִיעֵי יְשׁוּעָה עָלוּ עַל הָרֵי גִלְבֹּעַ לְבַשֵּׂר שָׁלוֹם

יז עָלוּ הַמְבַשְּׂרִים לֵאמֹר אֱלֹהֵי הַשָּׁלוֹם מֹלֵךְ עַל הַר צִיּוֹן

יח מְלָכִים הַמֹּלְכִים עַל הָרֵי גִלְגָּל עָלוּ עַל צִיּוֹן

יט לָמָּה עָלָה מְרַגֵּל עַל הָרֵי מַלְכֵי עַמּוֹן וֶאֱדוֹם

כ צִיּוֹן מָלַךְ אֱלֹהַיִךְ מֶלֶךְ הַמְּלָכִים מֹלֵךְ עַל הָרָיִךְ

כא מַה־נָּאווּ עַל הַר צִיּוֹן רַגְלֵי מַשְׁמִיעֵי יְשׁוּעָתָה וּשְׁלוֹמָה

TEXT I. Section 1.

מַה־נָּאווּ עַל־הָהָרִים

א נָאווּ הֶהָרִים

ב מַה נָּאווּ הָהָרִים

ג מָה עַל הָהָר

Section 2.

רַגְלֵי מְבַשֵּׂר מַשְׁמִיעַ

ד נָאווּ רַגְלֵי הַמְבַשֵּׂר

ה עַל הָרֵי גִלְגָּל מְבַשֵּׂר

ו עַל הָהָרִים רַגְלֵי מְבַשְּׂרִים

Section 3.

שָׁלוֹם מְבַשֵּׂר טוֹב מַשְׁמִיעַ יְשׁוּעָה

ז מַה טּוֹבוּ מְבַשְּׂרֵי שָׁלוֹם

ח שָׁלוֹם לַמְבַשֵּׂר הַטּוֹב הַמַּשְׁמִיעַ יְשׁוּעָה עַל הָהָרִים

ט עַל הֶהָרִים רַגְלֵי מְבַשְּׂרֵי שָׁלוֹם וּמַשְׁמִיעֵי יְשׁוּעָה

י מַשְׁמִיעֵי יְשׁוּעָה מְבַשְּׂרִים שָׁלוֹם שָׁלוֹם

Hebrew Consonants and the Numerals they represent.

1	א	mute	50	נ	N
	ב	B		ן	n final
2	ו	BH or V		ס	S
3	ג	G (hard)	60	ע	mute
4	ד	D	70	פ	P
5	ה	H		ף	PH or F
6	ז	W or V	80	צ	ph or f final
7	ח	Z		ץ	TS
8	ט	K	90	ק	ts final
9	י	T		ר	Q
10	כ	Y or J	100	ש	R
	ך	K	200	שׁ	S
20	ל	KH	300	שׂ	SH
	ם	kh final		ת	T
30	מ	L	400	ת	TH
40	ם	M			

Vowel sounds exemplified by English words in Hebrew letters.

1. will	וִל	wĭll	hill	2&3. bewail	בֵּוָל	bᵉwēl	delay	4. well	וֶל	wĕll	tell	5. eel	אִיל	il	bee
6. woo	וּ	wū	pool	7. wool	וֻל	wŭl	pull	8. woe	וֹ	wō	lo	9. wall	וָל	wal	wall
10. was	וַ	wās	Boz	11. car	וַר	kär	far	12. ago	אָגוֹ	agō	Goa	13. below	בֶּלוֹ	belō	below
shore	שׁוֹר	shōr		dose	דֹּשׁ	dōs									

Names of the Hebrew letters.

Aleph—beth—gimel—daleth—he—vau—zain—ḳeth—teth—yod—caph—lamed—mem—nun—samekh—ain—pe—tsade—koph—resh—shin—sin—tau.

TABLE shewing, in Cols. 2 and 6, the sound of each syllable in Zeph. iii. 8. *The mode of spelling used in the Manual is shewn in Cols. 3 and 7. This Text includes the whole Alphabet.*

לְכוּ	law cane	לָכֵן	marm law koath	the kingdoms,	to pour	upon them my wrath,	all my fierce anger: for
כָּל-חֲרוֹן	cark coo lee	מַמְלָכוֹת	lish poke	מַמְלָכוֹת lishᵉpōk	aleyhĕm	zăṣmi	kōl ḳarōn
אַפִּי	nay oom	שְׁפֹךְ	*boa* lay hem zah e me	שְׁפֹךְ	עֲלֵיהֶם	זַעְמִי	כֹּל חֲרוֹן
כִּי	†Ye ho vah	עֲלֵיהֶם					
בְּאֵשׁ	le yome	זַעְמִי					
תֵּאָכֵל	coo me	כָּל	coal	by the fire	of my jealousy	shall be devoured	all the earth.
כָּל	le	הָאָרֶץ	ca*reer* roan	הָאָרֶץ	כִּי	בְּאֵשׁ	קִנְאָתִי
כִּי	ard	כִּי	ahp pea	כִּי	אָז	אֶהְפֹּךְ	אֶל-עַמִּים
אָז	key	אֶהְפֹּךְ	key	Therefore wait ye for me,	saith Jehovah,	to the day of my rising	for the prey: for my judgment to gather the nations, to my assembling
אֶל-עַמִּים	be aish	שָׂפָה	kin aw the*me*				
שָׂפָה	mish paw tea	בְרוּרָה	tay aw kail				
בְרוּרָה	lay es oaf	לִקְרֹא	coll*ar* haw awe rets				
לִקְרֹא	go yeem	כֻּלָּם					
כֻּלָּם	le cawve tsee						

lākhēn	ḳăkkū-lī	nᵉŭm	yĕhōvāh	leyom	qūmī	lᵉad	kī
mĭshpāṭī	lĕkesōph	gōyīm	leqābhʿtsi				

*** Italic letters are not to be sounded. † See Preface.

CRITICAL NOTICES

OF THE MASTERY SERIES.

'At the commencement of this year we favourably noticed one of the useful series of text-books produced by Mr. Prendergast, viz. "The Hebrew Manual." Now the "Latin Manual" lies on our table, and under the same system the student is made acquainted with the language without a previous knowledge of grammar. The "Mastery system" is quite original, and would either enable an adult to learn Latin without the help of a teacher, or form a most useful precursor to the Technical Grammar, which, according to Mr. Prendergast, should not be attempted by boys under thirteen. The syntax is exemplified in the body of the Manual, while the Epitome of the Accidence shews the mechanism of the language. A series of sentences, with their English versions, are so arranged, that they shall embrace every construction, inflection, and word of the text, and these are to be thoroughly learned by heart. By this means great facility is attained in oral composition. . . . . Mr. Prendergast insists emphatically on a complete "Mastery" of each sentence before proceeding to the [next] portion. as he judges it a waste of time to do anything short of that desirable end; and hence comes the title of a most useful series of handbooks.'—*Oxford Undergraduates' Journal, October* 17, 1872.

'. . . . If Mr. Prendergast had done no more than turn out some new books of sentences no worse than the rest, we should see no occasion to quarrel with him. But what he has done is in fact very different. The *Mastery* of Languages, as he calls the method which he claims to have invented or perfected, is not a pretence or shadow, but a definite and intelligible method. . . . . We agree with Mr. Prendergast that it cannot be right to learn Latin and Greek one way and modern languages another way, on the absurd supposition that the former are dead and the latter living; and we further agree that the present scholastic method, which some schoolmasters actually want to extend to modern languages, is distinctly wrong. . . . . If a formula there must be, Mr. Prendergast's is more elastic and reasonable than most others..... There can be little doubt that, for the purpose of acquiring

complete command of a limited vocabulary, nothing better could well be devised. A learner who has gone conscientiously through one of these books, ought, at the end, to have everything in it at the tip of his tongue. Even one knowing something of the language in a general way might find it worth while, if he wanted for some special purpose to get up some special set of words, such as the terms of art proper to a science or business, to make himself familiar with them by Mr. Prendergast's plan. . . . . New invention. . . . . A good point is the Appendix of couplets—i. e. pairs of sentences, constructed on identical models, so that all the words are interchangeable and continue to make sense. These, if properly worked, cannot fail to be useful, with or without the other features of the system.'—*Saturday Review, November* 23, 1872.

'The object of this new system of teaching Latin composition is to impart a knowledge of the elements of grammar, pure and simple, by familiarising the mind of the beginner very gradually with the construction and inflection of the language, without confusing him with technical terms or rules or instruction. This is brought about by a series of sentences and their English versions, so as to embody and explain every construction. The method seems thoroughly effective, and most likely to revolutionise classical teaching in its best interests.'—*School Board Chronicle, November* 9, 1872.

'This is not so much a new Manual as a new *method* of teaching languages, and as such it reflects the highest credit upon the patience and genius of its author. . . . . No doubt there is much that is very suggestive and helpful about it, as the tendency of the best modern teaching of any language has undoubtedly been—to get to the language itself as soon as possible, and work up *to* a grammar, rather than *from* it. . . . . With a book like this we are willing to abdicate our office of critic, and be content with the more humble duty of earnestly inviting the attention of our professional brethren to a method of instruction which bears upon it the impress of deep and earnest thought and care, and of suggesting a careful study—if possible, an actual trial—and of asking for the results to be placed before the readers of *The Schoolmaster* at an early period. We may add that Mr. Quick, in one of the articles referred to, expresses his conviction "that Mr. Prendergast's name will live in the history of didactics." Such an opinion from one who has made the history of educational method his special study, may well excite some desire among teachers to know a little more of the Mastery system.'—*The Schoolmaster.*

'. . . . It cannot fail to be highly successful whenever it is honestly and perseveringly followed, and we would recommend all who wish to know something of Latin to give it a trial.'—*Leeds Mercury.*

'. . . . The system is ingenious and attractive.'—*Examiner.*

'. . . . Mr. Prendergast's method is wholly different from any other with which we are acquainted—so different indeed that, without personal experience of it, we almost hesitate to offer an opinion as to its merits. . . . . It is, at any rate, novel and ingenious.'—*Educational Times.*

'I have gradually arrived at a decided conviction that in teaching languages we begin at the wrong end. Formerly, people used in science to begin with theories and proceed to facts; now good teachers of science lead even beginners to observe facts first, and then proceed to laws. But in grammar we still begin with abstract principles, which it is impossible for a child's mind to assimilate. When sentences are first taught and variations made, upon the plan recommended by Mr. Prendergast, I have found that children do not pronounce with the usual British accent, and do learn to express themselves in idiomatic French and German. They get to know, as Dr. Moberly expresses it, the sentence-moulds of other languages. Besides, the power of observation is cultivated; they learn to make rules themselves, and their grammatical faculty is developed. So far from the Mastery system, rightly understood, being a superficial one, it is the most thorough I know. I hope we shall, eventually, teach grammar as we now teach arithmetic. I mean, give no rules, but induce the learner to find them out.'—*See preface to Summary of H. M. Commissioners' Reports on Female Education by D. Beale, Principal of Ladies' College, Cheltenham,* 1869.

'Among the educational problems which still remain unsolved in England, that of the best method of teaching languages stands pre-eminent. Numerous processes, called methods, are, it is true, in use among us, and it is also true that by means of them a certain measure of success is attained, but the principles on which success or failure depend are little understood by the ordinary run of teachers. . . . The multitude of "methods" attests the lack of fixed principles of teaching. The fact is—and a very important fact too—that we only arrive at efficient processes of instruction by deducing from the natural method of learning . . . the natural and true method of teaching. The main business of the teacher is to teach the pupil how to teach himself. Mr. Prendergast has, in an extremely interesting treatise, "The Handbook to the Mastery Series," shewn that a "natural" system of teaching involves (1) very short lessons, (2) perfect mastery of them (hence the term "mastery"), (3) constant repetition of all that has been learnt, with a view to retain the mastery acquired. Then as to the matter of the lessons. These consist not of mere words and phrases as elements to be employed synthetically, but of entire idiomatic sentences—to be first "mastered," then resolved into their component parts. We strongly recommend Mr. Prendergast's "Handbook," as a lucid exposition of many very valuable didactic principles; and also his adaption of them to practice in the separate volumes dedicated to "French" and "German;" and we especially advise those who intend to give his system a trial to "master" the "Handbook" in the first instance.'—*Pall Mall Gazette.*

'The writer determined to put the Mastery system to the test in Germany. . . . After a study of less than two weeks he was able to sustain conversation in the newly-acquired language on a great variety of subjects. . . . So completely did the Mastery system vindicate its practicability in the test to which it was thus subjected, that the writer feels it his duty, as it is his pleasure, to recommend it whenever and wherever opportunity offers; and not only to scholars and students of linguistic science would he extend this recommenda-

tion, but to tourists and pleasure-seekers who may perchance have but a limited amount of time for their foreign investigations.'—*Preface to the American Edition by Professor Gallaudet, Principal of the Columbia Institute, Washington.*

'If we are, as some think, on the eve of a great reformation in the methods of studying language, Mr. Thomas Prendergast will certainly be recognised as its Luther. Educational conventions have debated the possibility of inventing a better system of instruction. College fellows have puzzled their venerable heads over the subject. It has found its way into Reviews. At last the time has come and the man! Mr. Prendergast, in his book, "On the Mastery of Languages," propounded the theory that the true way to learn an unknown language is, not to parrot its grammar and to thumb its lexicon, but to go to work, as a child does, to learn words and the idiomatic arrangement of words, and at once to put them to use.'—*Hartford Courant, Conn., U. S. A.*

'Mr. Prendergast's "Mastery System" of teaching languages, which has recently been introduced in England, and met there with the most extraordinary success, is truly a marvel of simplicity and ingenuity; and we cannot too strongly urge teachers and students of German and French to give the above-named Manuals a trial. Teachers will find that this new system considerably lessens their arduous task, and that it offers more guarantees of speedy and certain success than any of the old theories; and the students will not have to burden their minds with all that mass of unnecessary rubbish with which most of the French and German grammars now in use abound; and will, after a comparatively short time, not only be able to read the languages, but to speak and pronounce them correctly.'—*Lafayette Courier* (*U. S.*).

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'We have argued the subject in our own mind, but we must frankly confess that we have found all our objections answered in an apparently satisfactory manner in the "Handbook." . . . In so far as we are enabled to judge, the "Mastery System" is worthy of an unprejudiced trial.'—*Greenock Advertiser.*

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'Mr. Prendergast leaves no stone unturned to endeavour to make his theory clear, and he argues it out with such power and truth that one cannot help going along with him, feeling that his statements are sensible and just.'—*Dublin Evening Mail.*

'. . . . Believing, from our own experience and observation of the process, that it is the memory not of words but of the form of a few typical sentences which helps us the most in our attempts to talk a new tongue.'—*Papers for the Schoolmaster.*

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THE MASTERY OF LANGUAGES, 8VO. 3RD EDITION.—'The author of this curious and interesting book makes in the preface a sort of half apology for its want of originality. He tells us that as his method "only professes to be an exposition of phenomena which have come under every one's observation, the want of novelty may not be considered altogether unpardonable." . . . The one conspicuous feature of Mr. Prendergast's book seems to us its originality, both in execution and design. . . . It is in the new application of old facts that originality lies, and, as a rule, the older the facts the greater the originality. It therefore appears to us that Mr. Prendergast deserves the highest credit for the rare novelty with which he has invested a thoroughly trite theme. . . . He charges headlong at institutions venerable from their age and prestige with a coolness which might make Mr. Bright himself turn pale. If there be a fundamental article in the Creed of the ordinary English linguist it is that, in learning a language, you must at once set vigorously to work to floor the grammar. . . . Mr. Prendergast certainly ought to have an unusual development of the bump of philoprogenitiveness, for no such friend of the schoolboy has yet appeared. If he succeeds in his crusade against that most dreaded and detested of all scholastic instruments of torture [Grammar], generations yet unborn will bless his name.

'We cannot hope to give our readers a very complete or exact notice of a process altogether so new, but must refer them to the book itself, which is so clear and lively in its treatment that it is far from uninteresting even for those who take it up merely from curiosity, with little notion of putting it to any practical use. To all who are studying or about to study a language we heartily recommend it as full of useful hints, which even those who differ widely from the author may pro-

fitably adapt to their own purpose. But perhaps a fair general notion of Mr. Prendergast's process may be gained from a brief enunciation of the leading principles, which he works out with the *most rigorous and unflinching* logic to their ultimate conclusions. . . . We find the central idea of Mr. Prendergast's system to be, that it is worse than useless, worse than a mere waste of time, in learning a language to touch any part without thoroughly "mastering" it; but then our readers do not know the new and awful significance which in Mr. Prendergast's hands the word "mastery" gains. . . . Nothing can really be simpler or more practical than the principle upon which it is based. A child has not more than some 200 words at his command, yet speaks with perfect ease and fluency, while a man who has been long enough at a language to master (as he calls it—really to "recognise") words by the thousands and sentences by the hundred, can scarcely boggle through a remark. . . . It is a very common but a fatal mistake to fancy that fluency depends upon extent of vocabulary. . . . But, given this central principle, all the author's conclusions (already quoted) follow inevitably. It is so essential to "master a little —so useless and dangerous to leave one jot or tittle unmastered"—that Mr. Prendergast's anxiety to avoid overloading the memory knows no bounds.'—*Madras Athenæum, June* 15, 1865.

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